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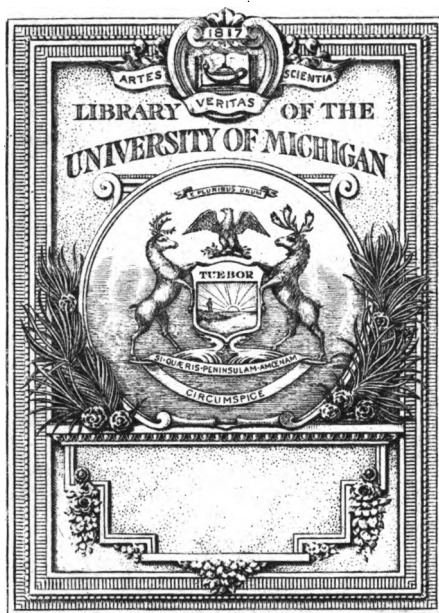
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THE
HISTORY
OF THE
WORKS of the LEARNED,
FOR THE
Year One Thousand Seven Hundred
and Thirty-nine.

CONTAINING
IMPARTIAL ACCOUNTS and ACCURATE
ABSTRACTS of the most valuable
Books published in *Great-Britain*
and Foreign Parts.

INTERSPERS'D WITH
DISSERTATIONS on several curious and enter-
taining Subjects, Critical Reflections, and
Memoirs of the most eminent Writers in
all Branches of polite Literature.

V O L. II.

L O N D O N :

Printed for JACOB ROBINSON, under the *Inner-
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English

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THE
HISTORY
OF THE
WORKS of the LEARNED.

For JULY, 1739.

ARTICLE I.

A Discourse concerning the modern and the present Jews: Being an Appendix to the Apology for the ancient Jews, and their Religion, against the Calumnies of the Egyptian, the Greek, and Roman Writers.

By CHARLES LAMOTTE, D. D. Chaplain to the Prince of Wales.

The Jews, the Samaritans, the Turks, the Infidels, are all, in the Gospel-sense, Neighbours to the Christian, and should be treated by him as such, whereinssoever he is capable of doing them any Kindness, or they of receiving any from him.

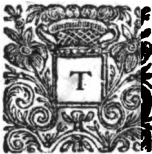
Mosè's Sermons. Vol. VII. p. 391.

B

To

To the Author of the History of the Works
of the LEARNED.

S I R,

 HERE is no Nation in the World that has made a more extraordinary Figure in History than that of the *Jews*. No People was ever more distinguished by the Favours and Mercies of Heaven, and none more remarkable for their Idolatries and Rebellions against God, and the dreadful Judgments and Punishments he has inflicted upon them. The first unhappy Step of this kind was the Worship of the Golden Calf, after so many repeated Mercies and signal Deliverances: This, like a fatal Disease, stuck so close to them since, and so corrupted and infected them, that the *Jews* have a proverbial Saying among them, *That there has not been one Judgment inflicted upon Israel, but what had at least an Ounce of the Golden Calf in it.* But something perhaps may be said to excuse and extenuate their Guilt: I mean their Ignorance of their Religion, and the Want of having the Law constantly read and repeated to them; since (as some learned Men have observed) from the Time of *Joshua* to the Reign of *Jehosaphat*, which is commonly reckoned to be 530 Years, we find no Mention at all of the publick Reading of it; nor from that Time to the 18th Year of King *Josiah*, which was the Space of 882 Years; nor from that Time till after the Captivity of *Babylon*; by which Neglect they the more easily fell into Idolatry, and continued in it more or less till that Captivity.* And this is the Reason the learned Dean *Prideaux* assigns why they were so prone and inclinable to fall into Idolatry before the Captivity, and after that shew'd

* See Dr. Patrick on Deuter. c. 31.

such

such an Horror and Aversion to it. Before the Captivity, saith he,* they had no Synagogue for publick Worship or publick Instruction; nor any Places to resort to for either, except the Temple at *Jerusalem*; or the Cities of the *Levites*; or to the Prophets, when God was pleas'd to send such among them; for want hereof, great Ignorance grew among the People. God was little known among them; and his Laws in a Manner were wholly forgotten; and therefore, as Occasion offer'd; they were easily drawn into all the Superstitions and idolatrous Usages of the neighbouring Nations that liv'd round about them; till at length, for the Punishment hereof, God gave them up to a dismal Destruction in the *Babylonish* Captivity. But after that Captivity; and the Return of the *Jews* from it, the Synagogues being erected among them in every City, to which they constantly resorted for publick Worship, and where every Week they had the Law from the first; and after that from the Time of *Antiochus's* Persecution, the Prophets also reading to them, and by Sermons and Exhortations, deliver'd every Sabbath-Day, instructing them in their Duty, and exciting them to the Obedience of it: This kept them in a thorough Knowledge of God and his Laws; and the Threats which they found in the Prophets against the Breakers of them, after these came also to be read among them; deter'd them from transgressing against them. I know some learned Men have been of a different Opinion concerning the Age of the Synagogues, and have thought them of much ancients Date; namely, soon after the delivering of the Law; and this they ground upon a remarkable Passage in the *Psalms*,† where the Writer, speaking of the Enemies of God, saith, *That they had de-*

* See *Prideaux*. P. I. L. VI.

† *Psalms* lxxiv. 8.

4. *The WORKS of the LEARNED.* Art. I.

stroyed the Synagogues of the Lord in the Land; which the Original renders the *Houses* or *Assemblies* of God. But besides that it can hardly be imagin'd that *Moses*, who is so exact in describing the Places, Parts and Manner of the Worship of God, would have omitted such a material Circumstance as the Building and Founding Synagogues: It may be replied, 1st, That these Buildings were Lodgings, Vestries and Apartments, which we read were near the Temple for the Conveniency of the Priests that were in waiting, and officiated there. But, 2dly, the most reasonable and probable Account of the Matter seems to be this, that this Psalm, as well as some others, and particularly the 137th, was not written by *David*, but by some pious Person during the Captivity, who in so moving a Manner describ'd the Miseries and Calamities of his Country. But what is more extraordinary in relation to the *Jews* is, that they who had so very severely smarted for their Idolatry before, suffer'd in some Measure as great Misfortunes and Calamities afterwards for the Horror and Aversion which they had conceived against it; I mean in *Popish* Nations, where Providence had cast them, and where they could not conform to the Religion of those Countries without the Violation of one of their chiefest Commandments, and being guilty of the most shameful and scandalous Idolatry; which, by the Way, I beg Leave to observe, will always be a strong Bar to the Conversion of the *Jews*, and also of the *Mahometans*, who, like those, have an utter Aversion to Idols and Images in the Service of God.* These Persecutions of the

* Nothing is more usual than to hear common People call Images *Mammetz*, and Idolatry *Mammetry*, tho' both are strictly forbidden by the Law of *Mahomet*. Thus the Clergy of the Church of *England*, to render them odious, are charg'd with favouring and inclining to the Church of *Rome*, though every one know

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the modern *Jews*, I said, were in some Measure occasioned by their utter Aversion to Idolatry, because other Reasons may also be assigned for them: 1st, The insatiable Avarice of some Princes, who grasped after their Wealth; 2dly, The cruel and furious Zeal of *Papish* Priests, that thirsted after their Blood. Of the first of these we cannot want Instances in the History of our own Nation: Thus, when *Henry* the Third, by his Tyranny and Oppressions of his People, and by his repeated Breach of Faith to his Barons, had brought himself to such Necessity and Distress that he was forc'd to sell his Plate and Royal Furniture, to break up Housekeeping, and to go with his Wife and Children from one Abbey and Religious House to another, to beg a Dinner and a Meal's Meat for himself and his Family; to make himself easy, and to repair his shatter'd Affairs, he fell very heavily upon the *Jews*, four times most cruelly pillaged and plunder'd them, and put them to the sad Choice and Dilemma of furnishing him with 20,000 Marks or remaining in Prison for their Lives. In his 35th Year † he exacted inestimable Sums from them; namely, of one *Aaron*, born at *York*, 14,000 Marks for himself, and 10,000 for the Queen; and before that Time he had taken from the same *Jew* as much as amounted to 30,000 Marks of Silver, and 2000 Marks of Gold for the Queen; and not content with these Oppressions, when he had got all he could out of them, he lett and farm'd them out like Slaves and Beasts to his Brother *Richard*, the Duke of *Cornwall*, (who was not a better, or more compassionate

knows that no People have a greater Aversion to it. This is what has been confessed by the great *Selden* himself, of whom 'tis well known that his Fault was not the being over kind and favourable to the Clergy of our Church.

* See *Matthew Paris* and *Sir Robert Cotton*.

† *Stow's Survey of London*. B. 3.

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Man than himself, to fleece them to the Quick, and to compleat their Ruin; and when the poor People, to avoid such barbarous and cruel Usage, beg'd hard of him to banish them out of the Land, he thought this so comfortable a Fund to supply his Necessities, that he refused to give them Leave to depart, and forced them to stay whether they would or no. In which he followed the Example of his Father King *John*, a worthless, cruel and unrelenting Prince. Who can behold, without being shock'd, a King sitting like an Executioner over his Subjects, commanding their Eyes to be pull'd out to make them discover and give up that which was as dear to them as their Eyes, their Wealth and Treasure, ordering seven * Teeth to be pull'd out of a *Jew's* Mouth, and forcing him to redeem the rest at the Price of 10,000 Marks of Silver; and about the same Time he despoil'd the rest of the *Jews* of 66,000 *l.* more. And even *Edward* the First, who otherwise was none of the worst of Princes, not cruel in his Nature, nor avaricious in his Temper, finding, at his Coming to the Throne, his Finances very low, and his Treasury empty, and having to deal with many Enemies both at Home and Abroad, was oblig'd to have recourse to the same Expedient, and squeez'd 12,000 Pounds of Silver at one Time from the *Jews*: And tho', ashamed of these Extortions and Oppressions, he banish'd them the Realm,

* But how could it be expected he should shew any Favour to those of another Religion, when he was so cruel and barbarous to those of his own Faith? Thus when the Abbots and Monks of the Order of *Cisteraux* came in a Body to beg his Pardon and to make their Submission to him, he in a Fury spurr'd his Horse among them, crush'd them to pieces, and tramp'd them to death. And when *Jessy*, the Archdeacon of *Norwich*, had said something to disoblige him, he order'd him to be cast into Prison, and there to be loaded with so heavy a Cope of Lead, that by the Weight of it, and the Want of Victuals, he miserably perish'd in the Goal.

yet

yet he seiz'd all their Treasure and Effects, and left them but just enough to bear their Charges, and to convey them out of the Land. And this Resource of the *Jews* some Princes look'd upon as so rich a Mine, and so profitable a Recruit in their Wants, that they were unwilling to part with such a comfortable Fund. Thus *Henry* the Third, as I have just now observed, refused, tho' they beg'd hard for it, to give them Leave to depart out of the Land. Nay, some Princes in *Italy* and *France* had made a Law for that very Purpose; a Law which, if it did not flatly forbid, at least laid a great Bar against the Conversion of that People: Which was this, that every *Jewish* Convert, upon his embracing of *Christianity*, should forfeit all his Goods and Chattels, and all that he was worth in the World, to the State. The learned Antiquary, Father *Mabillon*, who makes mention of this extraordinary Law, and saith it was abolished by *Charles* the Sixth in *France*, is at a Loss to account for the Equity and Reasonableness of it, but assigns these two Reasons for it: And 1st, he saith it was to make a Trial of the Sincerity of those new Converts, it being but too common for many of them to dissemble on that Occasion; to pretend outwardly to embrace *Christianity*, and at the same time to retain their old Faith and Religion in their Hearts; 2dly, That as it was supposed the Estates of the *Jews* were raised by downright Usury and Extortion, the Purity of the *Christian* Religion required a full Satisfaction and Restitution from them, which could not possibly be done without the Forfeiture of their Goods, and the Confiscation of their Estates. Be it as it will, it was certainly but a sorry Argument, and a very unlikely Way to open the Eyes of the *Jews*, and to promote their Conversion. Much more just and reasonable, much more likely to prevail was the reverse Order and Regulation made by a Council of *Toledo*, in the fifth Century

tury, *That the Jews, upon their Conversion, should be excus'd from the Tribute and Taxes which they before us'd to pay to the State.** The same ill Usage they met with from their Princes they were sure to find from those Governors of Provinces under whom they lived, which brings to my Mind a pleasant Passage of Marshal *La Torre*, Intendant of *Lorraine*, who, when he came to take Possession of his Government, and the *Jews* waited upon him with a handsome Present, to bespeak his Favour and to beg his Protection, putting on an Air of Sanctity, and pretending Conscience, declar'd he scorn'd to receive any thing from those Wretches, whose Ancestors had put their God to death. But when they, finding where the Shoe pinch'd, and which Way the Wind blew, the Week after brought him about four times the Sum, he readily took their Money, saying, *That he had consider'd of it since, and was satisfied that what their Fathers did was meerly thro' Ignorance, and that they did not know what they did when they crucified the Lord and Saviour of the World.* These, if they were not the Words, were, I dare say, the Sentiments of almost all the Princes that worried and persecuted the *Jews*.

The other Reason I assign'd of the Miseries and Calamities of the modern *Jews*, was the furious Zeal of the *Popish* Priests, who thirsted after their Blood; who, like *St. Paul*, breathing out Threatnings and Slaughter, thought to do God Service, and to advance his Glory by the Destruction of that People. Who can, without the utmost Indignation, hear a venerable †

* The 16th Council of *Toledo*. Can. I.

† Cardinal *Ximenes*, Archbishop of *Toledo*, who for above 20 Years was Prime Minister of *Spain*; and who, had he kept his Hands as free from Blood as he did from Corruption and Bribes, would have been as good and great a Man as any Age and Country hath produced.

Prelate and Archbishop brag that he had banish'd or destroy'd above 20,000 *Jews* in *Portugal* and *Spain*, and in one Year condemn'd 2000 of them to the Flames? 'Twas this Zeal that set those Deluges of Blood a running, that kindled those cruel Fires in several Parts of this Nation, and procur'd those Butcheries and Massacres at *London*, *Norwich*, *Lincoln*, and at *York*, under the Reign of *Richard* the First, a good-natur'd Prince, who detested those Cruelties, and severely punished those that were guilty of them. Who can, without Horror, see a Priest, a Minister of *Christ*, agitated with a mad and furious Zeal, with a Spear in his Hand, march at the Head of an enrag'd Multitude, which he had work'd up and inflam'd by his Word and Example, lay close Siege to the Castle of *York*, in which the *Jews* were fled for Refuge, and beginning all the Attacks, fixing himself the Machines, and with his own Hands directing the battering Rams, call upon the People with a loud Voice to destroy all the Enemies of *Christ*; * and force the poor People, to avoid greater Severities and falling into the Hands of those Men whose tender Mercies are cruel, to dispatch their Wives and Children, then set the Castle on Fire and miserably perish in the Flames? † And all this, in the Name of God. For what? For what all this Rage and Cruelty against the *Jews*? Why, for a Crime committed by their Ancestors about 1200 Years before, a Crime which the Word of God declar'd was done thro' Ignorance; a Crime which *Christ* himself, who was most concern'd to

* But this cruel Priest had not the Pleasure to see that sad Tragedy; for coming too near the Castle, as he was fixing his Engine, a large Stone starting out of the Wall, fell upon his Head, dash'd out his Brains, and paid him the just Reward of his fierce and furious Zeal.

† See *William* of *Newbury*, and *Walter* de *Hemingford*.

resent

resent and revenge, not only forgave them, but with his last dying Breath interceded for their Pardon with his heavenly Father. And for this, to satisfy their cruel Designs, the Priests are now always teasing and soliciting their Princes, whispering and buzzing into their Ears, that the Destruction of the *Jews* was the greatest Service they could do to Religion, the readiest Way to qualify themselves for God's Favour and Protection in this World, and to secure themselves eternal Happiness in the next. Of this we meet with a very famous Instance in the Life of the Emperor *Heraclius*: He had granted his Favour and Protection to the *Jews of Palestine*; but the Priests of *Alexandria*, having tried all the Means they could to make him change his Mind and recall his Protection, at last pitch'd upon an Argument which they thought he could not possibly resist; which was this, they promised him that if he would destroy and murder all the *Jews* they and their Posterity would fast for a whole Week every Year, to the End of the World, for the Good of his Soul; (a Fast, which, 'tis said, they observe most piously and religiously to this Day) upon which this bigotted, superstitious Prince yielded to their cruel Request, withdrew his Protection and sent his Soldiers to *Palestine*, who cut off every *Jew* they could find in that Country. An excellent Way, to be sure, to convey his Soul to Heaven, or at least to soften and alleviate the Pain that he might feel in Purgatory. For this they never wanted Pretences, but were ever ready to invent some false and malicious Stories to make the *Jews* odious, to set them out in the most frightful Colours, to expose them to the Resentment of Princes, and to the Rage and Fury of the People. Sometimes they gave out that they had crucified a *Christian* out of Insult to our Saviour; sometimes that they had murder'd Children and

and drank their * Blood reeking warm from their tender Bodies; and lastly, that they obliged those *Christian* Nurses, that gave Suck to their Children, to milk † themselves into a Privy three Days after *Easter-Day*, for fear the Blood of the Body of *Christ*, which the *Christians* at that time did constantly receive, should, by Incorporation, be transfused into their Children: A Charge which none but the most bigotted *Papist* and *Transubstantiatist* could ever have thought of. And then they put them to the Rack to make them confess all. — An excellent Way, to be sure, to draw the Truth from a poor suffering Wretch. — I call these false and malicious Stories, because in those Places where that furious persecuting Spirit has ceas'd, I mean in those Countries where the Reformation has prevail'd, and to which the *Jews*, like those Birds of Passage who remove from a colder to a warmer Climate, resorted for Favour and Protection; In those Places, I say, none of these invidious Stories are heard of, none of these odious Facts have been charg'd or prov'd upon them; but in all Appearance they have behaved like faithful and obedient Subjects. And indeed, considering the Condition and Situation

* *Grotius* fancies, that the Reason of the *Jews* drinking the Blood of Children was that it was good for the Leprosy, which they were subject to. I have read that human Blood is a Remedy against Epilepsies and the Falling Sicknefs. *Humanum Sanguinem Comitiali Morbo mederi Fama est. Hist. August. Script.* But that it should be a Remedy against Leprosy or the Itch is what I never heard of, and I believe none of the Gentlemen of the Faculty will say. Besides, I can never believe that *Moses*, who so exactly describes the Nature, Symptoms and Malignity of that Disease, and the Cleanings after it, would have omitted, if he had known it, such a remarkable Cure of it, had it only been severely to forbid so cruel a Remedy, and to prevent the Murder of so many innocent and harmless Babes, which by the Spirit of Prophecy he could not but have foreseen; so I believe it was only a Calumny cast upon them by their Enemies.

† See *Mr. Tovey's Anglia Judaica.* p. 104.

they

they are in, they can hardly prove otherwise. It was the Observation of *Xenophon*, one of the most judicious Writers among the Ancients, that the Reason why the Eastern Princes chose Eunuchs to guard and attend their Persons was, that they, not having any Families to raise, no Wives or Children to maintain and provide for, could love no-body better than their Masters, and of course must be most affectionate and faithful to them. This is, in some Measure, in a political View, the present State and Situation of those People. As they have no State, politick Body, nor Government * of their own to favour and support, they must be faithful and obedient to those States whose Favour and Protection they enjoy; and accordingly we never see them take Part in any State Factions, never engage in any Plots or Conspiracies, nor ever disturb the Government under which they live. One Thing we may be sure of, they will never favour nor offer to bring in the worst Enemies this Nation ever had; I mean those of the Church of *Rome*; from whom they must never expect any Favour without conforming to their Religion, being like them guilty of downright Idolatry, and thereby incurring the Anger and Displeasure of God.† Nay, there has been

* I know this present State and Condition of the *Jews* hath been thought by the Generality of our Divines to be the Effect of God's Judgment, and a Sign of his Anger still hovering over that People. This, as the *Italians* say, may be *hunc per la Predica*, may do well enough in a Declamation or a Sermon, but can they be sure that it is a sign of God's Anger, and not rather the Effect of his Mercy, who thus continues them a distinct Body, in order to their Conversion and final Restoration; which, in above an hundred Places, is foretold and promised by the Prophets. And this, if I mistake not, has been the Opinion of some learned and orthodox Divines.

† *Limborch*, in his friendly Conference with a *Jewish* Rabbi, saith, that the *Jews*, at this Day, acknowledge, that the Compliances of several of their Nation with the Idolatries practised in *Papish* Countries, where the Inquisition is set up, is one of their national Sins.

a time

a time when they have been useful and serviceable to the State. Some of us, I believe, may remember that in a late Reign, when the Prince, by Party-Disputes and Factions in Parliament, was cramp'd in all his Measures, for want of Subsidies was unable to carry on a very necessary War, and some of the best Troops in the World were ready to starve and disband for want of Pay, some wealthy *Jews*, by proper Advances and seasonable Supplies, set the clog'd Wheels a going, propt up the sinking Cause, made the Army subsist, and hinder'd a fiercer Enemy than *Hannibal* from coming to our Gates. There is however one Part of their Conduct which deserves to be commended and imitated by *Christians*; I mean their great Charity, the Care they always take to maintain and provide for their Poor, besides the Rates and Levies which they pay for the Relief and Support of our own. But to conclude, I would not be thought, by any thing I have said, to plead, for any Favours and Privileges in Behalf of the *Jews*; but only that, none of those Hardships and Severities which have been lately talk'd of may be laid upon them, that they may be suffer'd to possess their own Goods and Properties in Peace, may be indulg'd in the Liberty of Conscience and the free Exercise of their Religion, and enjoy all other Rights

* In the 10th Year of Edward I. Archbishop *Pecham* wrote to the Bishop of *London*, who had put down all the Synagogues of the *Jews*, and assur'd him that, without any Scruple, he might allow them one Synagogue, for that the Canons of the Church were not against it: from whence (saith a learned Writer) one may observe the Peccitiness and Uncharitableness of those *Christians*, who are against allowing them any Synagogues at all. 'Tis certain, that *Constantine* the Great, and some of the best *Christian* Emperors, allowed an Indulgence and Toleration to the *Jews*, which they refus'd to grant to the Hereticks of their Time, as looking upon them to be the more dangerous Enemies of the

Rights and Privileges of Subjects as long as they continue faithful and obedient to the State; and that no violent and cruel Means may be employ'd to compel them to come in. It was an excellent Advice and Direction which *Gregory the Great*, one of the best Bishops that ever sat upon the *Roman Chair*, gave to the Bishops of his Province in relation to the *Jews*, that no Violence and Compulsion should be used to bring them over to the *Christian Faith*, which ought ever to be persuaded, but never to be forced; that they ought to be work'd upon merely by Mildness and Sweetness, and by the Force and Energy of Truth; that if they were treated otherwise they would soon return to their old Faith again like the Sow to her wallowing in the *Mire*, and renounce that Religion which they had been forced to embrace; which would be a greater Wrong and Prejudice to them, and reflect a greater Scandal and Dishonour upon *Christianity* than if they had still continued in their former Error and Ignorance. Once more, as I am an utter Enemy to all Manner of Persecution, I would have none of those violent and cruel Means employ'd to bring the *Jews* over to the *Christian Faith*, which are so directly repugnant to the Spirit of *Christianity*, and never made a true and sincere Convert since the World began. That no other Methods may be used but such as are most likely to prevail upon them, the Ways of Meekness and Gentleness, fair Arguments, which the *Christian Religion*, thank God, can never want, friendly Conference, kind Admonition, and charitable Behaviour towards them;

the two. How far this Distinction was right, I will not here pretend to examine and judge: But I hope it may be said, without Offence, that they better deserve Favour and Indulgence, than that Swarm of Atheists, Deists and Infidels, which, like the *Egyptian Locusts*, overspread the Land, and now so much increase and prevail amongst us.

and

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and above all, fervent Prayers and Supplications to God, as our Church in her excellent Liturgy directs, that he who has made all Men, and hateth nothing that he has made, nor desires the Death of a Sinner, but that rather he should be converted and live, would have Mercy upon all *Jews, Turks, Infidels* and *Hereticks*, take from them all Ignorance, Hardness of Heart, and Contempt of his Word, and fetch them home in due time to his Flock, that they may be sav'd among the Remnant of the true *Israelites*, and be made one Flock under one Shepherd, *Jesus Christ* our Lord.



ARTICLE

ARTICLE II.

The Travels and Adventures of Edward Brown, Esq; formerly a Merchant in London. Containing his Observations on France and Italy, his Voyage to the Levant, his Account of the Isle of Malta, his Remarks in his Journeys through the Lower and Upper Egypt; together with a brief Description of the Abyssinian Empire: Interspers'd throughout with several curious Historical Passages relating to our own as well as foreign Nations; as also with critical Disquisitions as to the present State of the Sciences in Egypt, particularly Physick and Chemistry. Printed for C. Hitch, at the Red-Lyon in Pater-noster-Row; W. Hinchliffe, at Dryden's-Head under the Piazza of the Royal-Exchange; and S. Austen, at the Angel and Bible in St. Paul's Church-yard. 1739. Octavo, Pages 434, besides a Preface, Index, &c.

THE foregoing Title-Page is a compendious Account of this Book. The Writer seems to have been a Person of considerable Knowledge, and Acquaintance with the World; and he has not only entertained us with a Series of Adventures, enlivened by a great Variety of odd and affecting Incidents, together with many curious Pieces of History and Geography, but has intermixed such a Diversity of moral Reflections, and insinuated so many valuable Maxims for the Regulation of our Conduct in different Scenes of Life, that I look upon these Memoirs not merely as a diverting, but a very useful Performance. As

As to the Author, the Reader will find the first Scenes of his Life very accurately described by his own Pen; and the Editor (in his Preface) has given us a very brief and general View of the Sequel of it. With reference to the Work, ~~we~~ there says, " The Merit of it will speak for itself. It is full
 " of very amusing Relations, curious Researches
 " into History, both publick and private, and
 " abounds with Discoveries in those Places where
 " they are least expected. — As to the Language,
 " it is very natural and intelligible, tho' altogether
 " artless and unaffected. — The several Passages
 " thereof, relating to *English* Affairs, may not only
 " be depended on as Facts, but with reference to
 " their Circumstances also, may be safely regarded
 " as impartial Narrations, falling from the Pen of
 " a Man entirely void of Party. — All the con-
 " cise Memoirs of Persons of Distinction, which
 " are inserted therein, are penn'd with much Im-
 " partiality, and exhibit nothing to the Reader but
 " what tends to his Information and Instruction.
 " They are not indeed very regular, but they are
 " pleasant and natural; they come in pertinently,
 " are told with Spirit, and are generally concluded
 " with useful Reflections. — The Descriptions Mr.
 " *Brown* has given us of *France, Italy, Malta,*
 " *Egypt, &c.* are such as shew that the Genius and
 " Disposition of the People made as strong an Im-
 " pression upon him as the natural or artificial Won-
 " ders of their respective Countries. — Such Pieces of
 " Natural History as are here and there interspersed,
 " occur very properly, and are pen'd with great Cir-
 " cumpection: Our Author always affecting the mid-
 " dle Track, and being alike afraid of deviating into
 " Credulity on the one Hand, or into a supercili-
 " ous Infidelity on the other. The Passages rela-
 " ting to Chemistry, or rather to Alchimy, de-
 " C serve

“ serve particular Notice, and are a special Recommendation of these Memoirs.”

I can add nothing to the foregoing Character and Account, for improving the Reader's Idea of this Work, but an Extract or two from different Parts of it. The first shall be that odd Story the Author relates of *Don Sebastian*, King of *Portugal*; which was communicated to him, as he tells us, by *Mr. De St. Dennis*, a Gentleman with whom he sojourned some time in *France*.

“ *Sebastian*, King of *Portugal*, was born in the Year 1554, sometime after the Demise of his Father, Brother to the reigning King; and was carefully educated by his Mother, who was Daughter to the famous Emperor *Charles V.* In 1557 he succeeded his Uncle *John III.* In 1574 he conceived a Design of making War on the Moors, and having made mighty Preparations for putting his Design in Execution, on the 9th of July, 1578, he landed at *Tangier* with a great Army; on the 4th of *August*, the same Year, he fought the unfortunate Battle of *Alcacer*, in which the Moors were victorious; tho' they lost their King, who died of a Fever, of which he had been long sick, in his Litter.

“ After the Battle, the *Portuguese* missing their King, sent to those who were taken Prisoners, who thereupon fought carefully for his Body, which, as many supposed, was found. It had several large Wounds, and by reason of the excessive Heat of the Climate, was already in a State of Corruption. However, it was laid in a Tent, and the Nobility went to see it, but received no kind of Satisfaction that it was the Body of their King; on the contrary, it was generally thought that it was not. Notwithstanding which, King *Philip* of *Spain* having demanded it, and, as some report, having given a vast

“ Sum

“ Sum for it; at length it was sent him, and he
 “ caused it to be interr’d with all Royal Honours at
 “ *Bethlehem*, which stands a Mile from *Lisbon*, and
 “ is the usual Burying-Place of the *Portuguese*
 “ Kings.

“ ’Tis certain, that the *Portuguese* Nation in ge-
 “ neral did never credit the Story of his Death;
 “ but were so firmly perswaded he was alive, that
 “ they readily countenanced two Impostors, who
 “ were hardy enough to assume his Name. The
 “ first of these was the Son of a Tile-maker, who
 “ was put upon it by a Priest, who gave himself
 “ out to be the Bishop of *Garda*; and who took a
 “ Note of their Names who bestowed their Bene-
 “ factions upon his *Disciple*, in order to their being
 “ repaid when he should be restor’d. They were
 “ quickly apprehended, the Priest hang’d, and the
 “ pretended King sent to the Gallies. This hap-
 “ pen’d in the Year 1585.

“ The very same Year *Matthew Alvarez*, a Na-
 “ tive of the Island of *Tercera*, and the Son of a
 “ Stone-cutter, was perswaded to give himself out
 “ for King *Sebastian*. This Man was a Hermit,
 “ and lived in Solitude a harmless, inoffensive Life.
 “ Many of whom he beg’d believ’d they saw in
 “ his Countenance the Features of *Don Sebastian*;
 “ they told him so, but he very honestly answer’d,
 “ that he was no King, but a poor Hermit. By
 “ Degrees, however, Ambition got the better both
 “ of his Reason and of his Virtue; he no longer
 “ answer’d as he was wont, but on the contrary
 “ gave all who interrogated him Cause to apprehend
 “ that he was really the King. By Degrees he per-
 “ mitted them to pay him Royal Honours, suffered
 “ his Hand to be kissed, and dined in publick;
 “ nay he went so far at last, as to write to the Car-
 “ dinal Archduke *Albert*, commanding him to
 “ quit his Palace, for that he intended to resume

“ the Government. Upon this a Body of Troops
 “ was sent against him and his Adherents, by whom
 “ they were routed, and himself taken Prisoner.
 “ His Death quickly followed, accompanied with
 “ extraordinary Marks of Severity: He had his
 “ Right-hand cut off, after which he was strangled,
 “ and his Body quarter’d. By this Means, the
 “ *Spanish* Government reckoned a Stop would be
 “ put to the Hopes of Pretenders, and to the cre-
 “ dulous Folly of the *Portuguese*.

“ In the Year 1598; notwithstanding these Se-
 “ verities, there went a Report that the true Don
 “ *Sebastian* had been seen in *Italy*. Upon this one
 “ *Manuel Antonez*, who had served the Cardinal
 “ *Henry*, who succeeded Don *Sebastian*, declared
 “ publickly in *Portugal*, that *Sebastian* was not
 “ killed at the Battle of *Alcacer*, but that himself
 “ returned with him into *Portugal*; and that the
 “ King put himself into a religious House in *Al-*
 “ *garve*, there to do Penance for his Temerity: In
 “ Vindication of which Account, he produced an
 “ Act drawn up in Form, under the Hand and
 “ Seal of the Father, *Guardian* of that religious
 “ House. This Affair making a great Noise, *Ma-*
 “ *nuel Antonez* was directed to apply himself to the
 “ Court of *Spain*; which Order he obey’d, and
 “ having produced his Paper to King *Philip*, was
 “ seized, committed to Prison, and never heard of
 “ more.

“ This new *Sebastian* appeared first at *Padua*,
 “ where many pitied and relieved him. This ma-
 “ king some Noise in the World, Directions were
 “ sent to *Padua* from *Venice*, to oblige the Person
 “ who called himself King of *Portugal*, to retire
 “ from thence in three Days, and in the Space of a
 “ Week, to quit the Dominions of *Venice*. He
 “ was sick when the Order was notified to him,
 “ but as soon as he recover’d he went to *Venice*, in
 “ order

“ order to give an Account of himself to the
 “ *Seignory*. The Embassador of *Spain* instantly
 “ apply’d himself to that Senate, demanding that
 “ this Impostor should be apprehended, and charg-
 “ ing him with many enormous Crimes. He was
 “ accordingly, in the Month of *November*, thrown
 “ into a Dungeon, and Commissioners appointed to
 “ hear what the *Spanish* Embassador could prove
 “ against him, which came at last to nothing at all.
 “ He was eight and twenty times examined: At
 “ first he answer’d readily all the Questions that were
 “ ask’d him concerning the Embassies sent to him
 “ while he was King of *Portugal*, the Measures he
 “ had taken; the Letters he had written, and the
 “ Ministers he had made use of. But at last he re-
 “ fused to answer any more Questions, addressing
 “ himself to his Judges in these Words: *My Lords,*
 “ *I am Sebastian, King of Portugal; I desire you*
 “ *will suffer me to be seen by my Subjects; many of*
 “ *them have known, and must remember me; many*
 “ *of them have known and conversed with me. If*
 “ *any Proof can be offer’d, that I am an Impostor,*
 “ *I am content to die; but would you put me to death*
 “ *merely for having preferr’d you to the rest of the*
 “ *European Powers, in seeking Refuge in your Do-*
 “ *minions?*

“ Doctor *Sampajo*, and other *Portuguese*, then
 “ residing in *Venice*, solicited vehemently his be-
 “ ing set at liberty; the Commissioners inform’d
 “ them, that without a Certificate of indubitable
 “ Authenticity, as to the Marks by which Don *Se-*
 “ *bastian* might be known, they could not set this
 “ Person at liberty; because they knew their Ha-
 “ tred to the *Castilians* to be such, that if Need
 “ were, they would acknowledge a Negroe to be
 “ Don *Sebastian*. Dr. *Sampajo*, upon this, went
 “ privately to *Lisbon*; from whence he return’d,
 “ and brought with him to *Venice* a Canon, and

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“ an Instrument sign’d by an Apostolick Notary,
 “ containing an exact Account of the Marks on
 “ Don *Sebastian’s* Body ; whereupon he renewed
 “ his Request, which the Seignory evaded, alledg-
 “ ing, they could not enter into such an Enquiry at
 “ the Request of a private Person, but that they
 “ were ready to do it if any of the Potentates of
 “ Europe interest themselves therein. The *Por-
 “ tuguese*, upon this, applied themselves to foreign
 “ Courts with unwearied Diligence.

“ At last, on the 11th of *December* the same
 “ Year, Don *Christopher* the Younger, Son of Don
 “ *Antonio*, once King of *Portugal*, attended by
 “ *Sebastian Figuera*, arrived at *Venice*, with Letters
 “ from the States-General and Prince *Maurice*.
 “ Upon this a Day of Audience was appointed ;
 “ on which the Person calling himself *Sebastian*
 “ was seated on the Right-hand of the Prince,
 “ and permitted to deliver his Pretensions in Wri-
 “ ting to the Duke and two Hundred Senators, who
 “ when they spoke to him gave him the Title of
 “ *Illustriſſimo*. This was on the *Tuesday* ; on *Wed-
 “ nesday*, *Thursday* and *Friday* the Council was
 “ continued. At Ten in the Evening of the last
 “ mentioned Day, they made their Report to the
 “ Senate, who immediately summoned Don *Sebasti-
 “ an* before them, to whom they gave the same In-
 “ junction that he had before received at *Padua* :
 “ While this Order, which was in Writing, was
 “ read, the Senators continued standing, while he
 “ who called himself *Sebastian* sat, and remained
 “ cover’d.

“ When he came out, he would not suffer any
 “ to accompany him to the House where he had
 “ first lodged, where he found *Roderigo Marquez*
 “ and *Sebastian Figuera*, who at the first Sight of
 “ him were extremely surpris’d : They said he
 “ was much changed, but that they were positive
 “ he

“ he was the King, of which they advised his Cousin
 “ Don *Christopher*, who thereupon order’d he
 “ should be conducted to the Lodgings of Don
 “ *John De Castro*, which were in a more private
 “ Part of the City. There he shew’d himself to
 “ all the *Portuguese*, observing to them that his
 “ Person was very remarkable, his whole Right-
 “ side being bigger than his Left; he measur’d his
 “ Arms, his Legs, his Thighs; then kneeling
 “ down, he discover’d that his Right-shoulder was
 “ higher than his Left, by three Inches; he shew’d
 “ them the Scar of his Right Eye-brow, and suf-
 “ fered all who desired to feel with their Fingers, a
 “ remarkable Cleft in his Skull. He then shew’d
 “ them that he wanted a Tooth on the right Side
 “ of his lower Jaw, which he said had been drawn
 “ by *Sebastian Nero*, his Barber; all the rest of
 “ his Teeth being firm and strong. They would
 “ then have had him eat, but he refused so to do,
 “ because it was *Friday*. As those who were about
 “ him came from different Countries, some were
 “ habited after the *Dutch*, some after the *Italian*,
 “ others after the *French* Fashions; one, whose
 “ Name was *Francis Antonio*, was in the Garb of
 “ a *Pilgrim*, with a Staff in his Hand. *Sebastian*
 “ standing by the Fire, after continuing a long
 “ time silent, at last said with a Smile, *Tanto trage!*
 “ *What odd Fashions!* Upon which, some of the
 “ *Portuguese* Nobility, who had been to that time
 “ silent, cried out, that from the Manner of pro-
 “ nouncing these Words, they knew him to be the
 “ King. The second Night understanding that all
 “ the Passes into the Country of the *Grisons* were
 “ secured, he went over into the *Terra firma* in the
 “ Habit of a *Monk*; but when he quitted *Padua*,
 “ he resumed his Cloak and Sword, took the Road
 “ to *Florence*, and was there arrested by order of
 “ the *Grand Duke*.

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“ The King of *Spain* immediately demanded,
 “ that he should be put into his Hands; which the
 “ *Grand Duke* refused to do, justifying himself by
 “ the Example of the State of *Venice*. However,
 “ the Duke of *Savoy* preparing to invade his Do-
 “ minions, he caused *Sebastian* to be sent to *Orbi-*
 “ *tello*, and put into the Hands of the *Spaniards*.
 “ The Wits in *Italy* were mightily divided on this
 “ Accident; some commending the *Grand Duke*
 “ for discouraging an Impostor, others alledging
 “ that it was a direct Breach of Faith. He who
 “ call’d himself King of *Portugal*, understood it
 “ in this Light: He reproached the *Grand Duke*’s
 “ Officers in the severest Terms; adding, when
 “ he was delivered to the *Spaniards*, that he did not
 “ doubt but God would punish the House of *Me-*
 “ *dicis* for their Perfidy towards him.

“ At *Naples* he was imprison’d in the Castle *De*
 “ *Ovo*, and as the *Portugueze* affirm, was lock’d
 “ up in a Chamber for *three* Days, without hav-
 “ ing any Sustainance given him, or so much as see-
 “ ing the Face of any Person, only a *Rope* and a
 “ *Knife* of half a Foot long were left in a Corner
 “ of the Room. *Sebastian* did not make use of ei-
 “ ther of these Remedies, but bore with Patience
 “ and Resignation all the Injuries and Hardships
 “ which were put upon him. The *fourth* Day the
 “ Auditor-General, accompanied by *two* Secreta-
 “ ries, made him a Visit. The Magistrate
 “ told the Prisoner in few Words, that provided he
 “ laid aside the chimerical Stile he had hitherto as-
 “ sumed, he might have Meat, Drink, a conveni-
 “ ent Lodging, and other Accommodations. *I*
 “ *cannot do that*, said he, *I am Don Sebastian,*
 “ *King of Portugal; whose Sins have drawn upon*
 “ *him these severe Chastisements; I am content to*
 “ *die after what Manner you please; but to deny*
 “ *the Truth, that I can never do.* After this he
 “ was

“ was allowed Bread and Water for some time, and
 “ then *five* Crowns a Month, and a Servant to
 “ attend him.

“ The Conde *De Lemos*, at that time Viceroy of
 “ *Naples*, being desirous to see him, he was con-
 “ ducted to the Palace, where entring the Hall,
 “ and perceiving the Count bare-headed, which
 “ happen’d accidentally, on account of the Heat of
 “ the Weather, he said in a grave and majestic
 “ Tone, *Conde De Lemos, be cover’d.* The Spec-
 “ tators being astonished, the Count ask’d him with
 “ some Disdain, by what Authority he bid him
 “ be cover’d? *By an Authority*, replied the Priso-
 “ ner, *to which my Birth entitl’d me. But why,*
 “ *Sir, do you pretend not to know me? I remember*
 “ *you very well; my Uncle Philip sent you twice to*
 “ *me into Portugal, where you had such and such*
 “ *private Conferences with me.* The Count, touch’d
 “ with this Discourse, continued some time silent;
 “ at last, he said to the Keeper who was with him,
 “ *Take him away, he is an Impostor. No, Sir, re-*
 “ *turn’d he, I am the unfortunate King of Portugal,*
 “ *and you know it well. A Man of your Quality*
 “ *ought on all Occasions either to be silent or to speak*
 “ *the Truth.* While the Conde *De Lemos* liv’d,
 “ except his Imprisonment, *Sebastian* endured no
 “ great Hardship, he was allowed to live as he
 “ pleas’d, and was permitted to go to *Chapel*
 “ whenever he desir’d it. He fasted regularly *Fri-*
 “ *days* and *Saturdays*, and during the whole *Lent*
 “ contented himself with *Herbs* and *Roots*, received
 “ the *Sacrament*, and went to Confession con-
 “ stantly.

“ The Conde *De Lemos* was succeeded in his Go-
 “ vernment by his Son, who treated *Sebastian* with
 “ great Rigour. The Bishop of *Reggio* was sent
 “ to exorcise him. (the *Spanish* Ministry, on ac-
 “ count of his Answers, affecting to believe he was
 “ a Ma-

" a Magician.) This Prelate having performed
 " his Office with great Solemnity, the Prisoner
 " drew a little *Crucifix* out of his Bosom: *Behold,*
 " said he, *the Badge of my Profession, the Standard*
 " *of that Captain whom to the last Drop of my*
 " *Blood I shall serve.* On the first of April, 1602,
 " he was carried from the Castle, mounted upon an
 " *Ass*, three Trumpets sounding before him, and a
 " Herald proclaiming these Words, *His most Ca-*
 " *tholick Majesty hath commanded this Man to be*
 " *led through the Streets of Naples with all the*
 " *Marks of Ignominy, and then to serve on board the*
 " *Gallies for Life, for giving himself out to be Don*
 " *Sebastian, King of Portugal, whereas he is a Ca-*
 " *labrian.* The Trumpets sounded before and after
 " Proclamation. When the Herald spoke of calling
 " himself King, he cried out, *and so I am*; when
 " he came to the Word *Calabrian*, the Prisoner
 " cried out again, *that is false.*

" After this, he was put on Board the Gallies,
 " and, for a Day or two, chain'd to the Oar; but
 " as soon as they were out of the Port, they re-
 " stor'd him his own Cloaths, and treated him like
 " a Gentleman. In the Month of *August*, 1602,
 " the Gallies came into Port *St. Lucar*, where the
 " Duke and Dutchefs of *Medina Sedonia* desir'd
 " to see the Prisoner. When they had conversed
 " together some Time, *Sebastian* asked the Duke
 " if he had still the Sword which he gave him?
 " *I have,* reply'd the Duke cautiously, *a Sword*
 " *given me by Don Sebastian, when he went to*
 " *Africk, which I keep among other Swords pre-*
 " *sented to me. Let them be brought,* said the
 " Prisoner, *I shall know the Sword I gave you.*
 " A Servant being sent upon this Occasion, re-
 " turn'd presently with a Dozen. *Sebastian* hav-
 " ing examin'd them, one by one, turn'd gravely
 " to the Duke and said, *Sir, my Sword is not here.*

" The

“ The Servant being remanded to bring the rest,
 “ as soon as he came with them, *Sebastian* caught
 “ one out of his Hand, crying out, *this, Sir, is*
 “ *the Sword I gave you.* When he came to be put
 “ on board the Gallies, he said to the Dutchess:
 “ *Madam, I have nothing to give you now, when*
 “ *I went to Africk I gave you a Ring, if you send*
 “ *for it I will tell you a Secret;* the Dutchess said
 “ it was true, the King of Portugal had given her
 “ a Ring, and order’d it to be sent for; when *Se-*
 “ *bastian* saw it, *press it with your Fingers, Madam,*
 “ said he, *the Jewel may then be taken out, and*
 “ *beneath it you will find my Cypher,* which prov’d
 “ to be true. The Duke and Dutchess shed Tears
 “ at his Departure. When he took his Leave he
 “ said to the Dutchess, *Madam, the Negro Slave*
 “ *who attends you, formerly washed my Linnen.*
 “ *Sebastian* was after this imprisoned, yet treated
 “ with Lenity till he died, which happen’d at
 “ four Years End, always persisting that he was in
 “ Truth what he gave himself out to be.

It is impossible to peruse this Story without some Emotion; and there are many others throughout the Course of the Work before me which are calculated to produce the like Effect, and are exceeding proper to gratify the Reader’s Curiosity. Of this Sort I may reckon those of the Erection of the Castle and Lordship of *Ivetot*, in *Normandy*, into a Kingdom; the Presages and other remarkable Circumstances attending the Murder of *Henry IV.* of *France*; the Assassination of Lord *Lisle* (as he has been commonly stiled) at *Lausanne*; the Account of *M. Dupre*, executed at *Berne* for a Rape on a Woman whom he afterwards married; divers Particulars concerning the unhappy *Marshal de Ancre*, and his Wife; the sad *Catastrophe* of *Lucretia Dondo*, at *Padua*; the Memoirs of the titular Duke of *Northumberland*, who lived many Years and died

died at *Florence*; the Adventures of *Ibrahim*, a *Spanish Renegade*, and the Fortune of his Son *Hassan*; with some Anecdotes relating to *Oliver Cromwell*; a Detection of the Practices of the *Spanish Inquisition*, and the Villanies of the *Italian Corsairs*. If together with these we take into our Account Mr. *Brown's* History of his own personal Affairs and Enterprizes, as also his Descriptions of Countries, Cities, and the various Curiosities he is said to have met with; we may affirm there are few Pages of this Book, which have not something in them to engage our Attention, or create a Surprise: I will close this Article with an Extract, which will give the Reader an Idea of it, as it is the Journal of a Traveller, under which Character he is especially to consider the Author. This shall be his historical View of the ancient and present State of the famous *Alexandria* in *Egypt*.

“ This City, as laid out by *Dinocrates*, at the
 “ Command of *Alexander*, stretched from the Lake
 “ *Mereotis* to the Sea, thereby affording all ima-
 “ ginable Conveniency for corresponding with
 “ the *Upper* and *Lower Egypt*, at the same time
 “ that effectual Provision was made for establishing
 “ a strong Garrison, and a numerous and flourish-
 “ ing Colony, open in respect to *Greece*, from
 “ whence at times it cou'd receive succours sufficient
 “ not only to preserve itself, but to secure the Do-
 “ minion of the *Greeks* over *Egypt*. As it ow'd
 “ it's Foundation to one of the greatest Princes in
 “ the World, so from the very Beginning it was
 “ adorned with the noblest publick Buildings
 “ which the *Greek* Taste for Architecture, then
 “ at it's greatest Height, and supported by all the
 “ Riches of the *East*, cou'd supply. This great
 “ Conqueror, so long as he lived, continued his
 “ Care to this Child of his Policy, allotting to
 “ it

“ it such Privileges, and taking such Pains to furnish it with Inhabitants, that as it was built, so it was peopled in so short a Space, that the Accounts we have of it would be incredible, if we knew not that the whole was carried on by him, who with *thirty-six thousand Men* attempted and achieved the Conquest of the best Part of the Universe.

“ His Successor in this Part of his Dominions, *Ptolemy Lagus*, if he was not rather the Son of *Philip*, and the Brother of *Alexander*, made *Alexandria* his Capital, and the Care of fortifying, adorning, and augmenting it, the grand Business of a long and prosperous Reign. It was he who made it's Port the Wonder of the World, and erected over a most magnificent Palace, built on an artificial Island, that celebrated *Pharos* of which Authors speak with such Rapture and Amazement.

“ His Successor pursued the same Plan, that is to say, they improv'd and adorn'd *Alexandria* to the utmost of their Power, transferring hither by degrees all the *Greek Arts*, and erecting that celebrated Library, which was at length increased to five, some say to seven hundred thousand Volumes, and which is affirmed to have perished by Fire, when *Julius Caesar* was in that City, tho' neither that Prince, nor the Consul *Hirtius*, who continued his Commentaries, say any thing of it. *Cleopatra*, the last *Greek Sovereign* of *Egypt*, exerted her utmost Force in order to excell her Predecessors in magnificent Buildings, the Ruins of which (if they be truly the Ruins of her Palace which are commonly call'd so) remain to this Day.

“ After *Egypt* became a Province of *Rome*, *Alexandria* of course declined from it's former Grandeur, but remained still, as the *Roman* Authors

" thors frequently confels, the next City to *Rome*, con-
 " taining not lefs than three hundred thousand free
 " Citizens, and of all Sorts of Inhabitants, a million
 " at the leaft. It's Commerce, it's pleasant and
 " convenient Situation, it's being the Metropolis
 " of *Africa*, after the Ruin of *Carthage*, drew to
 " it fuch a Flux of Riches, and all other Uten-
 " sils of Luxury; that, as *Quintilian* informs us,
 " *Delicia Alexandria*, the Delights of *Alexandria*,
 " became a Proverb. Thence forward it shar'd the
 " Fate of the *Roman* Empire, or rather of the
 " *Constantinopolitan*, of which it remain'd a Pro-
 " vince, till it was over-run by the *Saracens*, in
 " the Caliphate of *Omar*, when, with all the rest
 " of *Egypt*, it fell into their Hands, and suffered
 " from thence all the Calamities a barbarous Ene-
 " my could inflict, an Enemy equally cruel to
 " Buildings and to People.

" In the Wars, which almost continually vexed
 " *Egypt*, after it fell into the Dominion of these
 " new Masters, *Alexandria* suffered not a little;
 " and at length one of the Successors of *Saladin*,
 " as the *Europeans* call him, inclosed a Part of
 " the City with Walls, which are yet standing, after
 " having demolish'd every thing without them, as
 " well to prevent any Rebels from fortifying them-
 " selves amongst them, as to furnish himself with
 " Materials for the Works carried on by his Com-
 " mand.

" I know very well that many Travellers have
 " reported, that the Walls now standing are those
 " built by *Alexander*; but they are really what I
 " say, as appears, not only from the *Arabian* His-
 " torians, but from the Walls themselves, which
 " are plainly composed in great Measure of the
 " Fragments of an ancient Building, and have in
 " many Places *Arabick* Inscriptions, all of a Date
 " inferior to that assign'd for their Erection. Under
 " the

“ the *Mamelukes*, it is said, that the ancient *A-*
 “ *lexandria*, or rather the magnificent Ruins of it,
 “ suffered new Outrages. These People, greedy
 “ of Money, and having strong Suspicions that the
 “ Obelisks they saw cover’d with Hieroglyphicks,
 “ were erected for no other Purpose than by their
 “ talismannick Virtue, to preserve the Treasure
 “ buried under them, broke and threw them down
 “ wherever they could, and defaced all the Statues
 “ they met with, if they had the least Suspicion
 “ that they were hollow.

“ The *Turks*, since they became Masters, have
 “ acted upon the same wise Plan, and ’tis hard to
 “ say whether they have been more industrious in
 “ destroying the noble Monuments of Antiquity,
 “ or careless in erecting publick Works them-
 “ selves.

“ But to return to the City, its ancient Magni-
 “ ficence appeared but in part from the noble
 “ Structures erected on the Surface, since it was
 “ wholly built on Vaults of stupendous Contri-
 “ vance, and wonderful Beauty. As the Business
 “ of Navigation and Agriculture could not have
 “ been carried on without the many Canals above
 “ describ’d, so their domestick Occasions required
 “ Supplies of Water nearer at hand, and in Quan-
 “ tities proportioned to the Number of the Inha-
 “ bitants. Subterraneous Aqueducts furnished these;
 “ nay, and furnish them still, for there is not a
 “ Drop of Water in the modern *Alexandria*, but
 “ what is drawn from the ancient Cisterns, filled
 “ once a Year, by the Rising of the Nile; towards
 “ which time the Water remaining in these Repo-
 “ sitories corrupting, renders the Air unwholesome,
 “ and the City very sickly.

“ The old *Alexandria* was a Square of about a
 “ League, but its Suburbs stretched very much to-
 “ wards the Tower of the *Arabs* on the one Side,
 “ and

“ and towards *Rosetta* on the other, surrounded
 “ on all Sides by pleasant Gardens, full of the
 “ most delicious Fruits. The modern *Alexandria*
 “ is in a Manner without Walls, stretched along
 “ the Sea-side, and after gradually declining for a
 “ long Time, had well nigh sunk into a Village
 “ 40 Years ago ; but it is since much recover’d,
 “ and continues daily to increase, Experience hav-
 “ ing taught the *Turks*, that nothing can be more
 “ advantageous than this, for the augmenting their
 “ Revenue.

“ The most remarkable Things in this new Ci-
 “ ty are, the Remains of those ancient Structures
 “ which are yet in a Condition of being consider’d.
 “ Among these, that which deserves first to be
 “ taken notice of is, what the Christian Inhabi-
 “ tants stile the Palace of the Father of St. *Ka-*
 “ *therine*, which is seated almost in the middle of
 “ the Space comprehended in the present Walls ;
 “ a most pompous Colonade of Pillars, no less ad-
 “ mirable for their Workmanship, than for
 “ their extraordinary Height and Bigness, amuses
 “ the Eye of the Spectator ; it extends at present
 “ 500 Feet, but Numbers of the Pillars are en-
 “ tirely demolish’d ; some there are which retain
 “ half their ancient Height, and one only is left
 “ entire. Over-against these are found the Re-
 “ mains of another Range of Pillars, which here-
 “ tofore fronted those before spoken of, whence it is
 “ probably enough conjectured, that they included
 “ a Space of Ground 500 Foot in Front, and 200
 “ in Depth, in the Midst of which it is thought
 “ there was a noble Fountain : as, from many
 “ concurring Circumstances, inquisitive Men think
 “ they have Grounds to affirm, that these were the
 “ publick Baths, built by the *Romans*. Over-
 “ against this glorious Relict of ancient Architec-
 “ ture, stands one of the finest Churches in *Egypt*,
 formerly

“ formerly dedicated to St. *Albanasius*, now a *Turk-*
 “ *ish* Mosque: Of the Inside of this we know no-
 “ thing more than can be perceived thro’ certain
 “ Openings over the Gates. Hence we are enabled
 “ to say, that the Roof of it is supported by four
 “ Rows of Porphyry Pillars, as fair and beautiful
 “ as can be imagined. As to the Churches, or ra-
 “ ther Chapels, in the Hands of the *Christians*, they
 “ are very far from being considerable; and as to
 “ the Port, all that it hath either of Safety or Beauty
 “ it derives from its ancient Masters. At present
 “ there is a modern *Turkish* Fortification on the
 “ Island where stood the ancient *Pharos*, the *Franks*
 “ call’d it *Farillon*: It is neither very strong nor
 “ very beautiful, but serves well enough for the
 “ Purpose to which it is used.

“ Here are two Ports, each cover’d with a Mole.
 “ That which is call’d the old Port is capacious as
 “ well as very commodious and safe; into which
 “ only the *Turkish* Gallies and other Vessels are
 “ suffered to come. As for the new Port, it is far
 “ from having any of these Advantages, tho’ they
 “ might be procur’d to it if the *Turks* would be at
 “ any Expence, which is scarce to be expected.

“ To what has been said, I shall only add an Ac-
 “ count of two Remnants of Antiquity more, the
 “ one within, the other without the Walls of *Alexan-*
 “ *dria*. The first is the Obelisk, or, as the *Franks*
 “ call it, the Aiguilla, and our Sailors the Needle
 “ of *Cleopatra*. There is one standing, and ano-
 “ ther lying on the Ground. That which is up-
 “ right is without a Pedestal, and in all Probabili-
 “ ty there is a great Part of it in the Earth: It is
 “ four-square, pointed at Top, each Face is cover’d
 “ with Hieroglyphicks, and the Stone of which
 “ it is made wonderfully beautiful; what is above
 “ ground may be 58 Feet high. The other, which
 “ is almost buried in the Sand, lies about 12 Yards

D

“ farther,

“ farther, and is evidently of the same Kind. I
 “ have seen in other Parts of *Egypt*, several of these
 “ Needles, and I think there is a Correspondence be-
 “ tween the hieroglyphick Figures on the Faces of
 “ them all.

“ The other Antiquity is the famous Pillar of
 “ *Pompey*, which lies about half a Mile without the
 “ City, towards the Lake *Mereotis*; this is at once
 “ the finest and the fairest Pillar not only in *Egypt*
 “ but in the Universe. I cannot take upon me so
 “ much as to conjecture whether there be or be not a
 “ Foundation for the Title given it. Whenever it
 “ was erected, it certainly was the Work of a very
 “ great Architect, since it is pleasing to the Eye of
 “ every Beholder, and no Critick that I know of
 “ hath presum’d to censure its Proportions, tho’ it
 “ is not reducible to any of the Orders in use amongst
 “ us. As to its Height, two *French* Engineers mea-
 “ sured it, as each of them affirm’d, very exactly
 “ while I was here: The one asserted it to be 94
 “ Feet high, and the other 106. Both these Peo-
 “ ple could not be right. By my Admeasurement
 “ it should be 110 of our Feet. A Mountebank,
 “ who ascended this Pillar with marvellous Facility,
 “ found it hollow at the Top: It may be there was
 “ some Image fixed thereon when it was originally
 “ set up. The *Turks*, according to their old Cu-
 “ stom, have been battering its Foundation in order
 “ to look for Treasure, but without Success. One
 “ may guess from this Monument, how far the
 “ Skill and Address of the Ancients, in those Sorts
 “ of Things, transcends those of the Moderns, for
 “ I never heard any Body pretend, that a Work
 “ of this Kind could be executed by any Artist
 “ in *Europe*. As this Pillar is perfectly plain, there
 “ is Reason to believe, that it was set up to perpe-
 “ tuate the Memory of some extraordinary Event,
 “ which makes the Learned so dubious as to the

“ Pro-

“ Propriety of the Name given it, since, in this
 “ Sense, it seems to correspond well enough: In
 “ other Respects, the Pillar might be thought to
 “ fuit better with the *Grecian Times*.”

ARTICLE III.

*Rudiments of Ancient History, Sacred and
 Profane. Containing the most material
 Transactions which have been recorded for
 the first four Thousand Years, from the
 Creation of the World, to the Birth of
 Christ. By way of Question and Answer.
 Design'd for the Use of Schools: And, tho'
 calculated chiefly for the Instruction of young
 Gentlemen and Ladies, yet may be very
 useful for all such Persons as have not Abi-
 lities to purchase or consult the Originals.
 Collected and digested from the best Authors
 extant, and reduced into a small Compass,
 in a familiar Style, suitable to the meanest
 Capacities. By Edward Button. London:
 Printed for Mess. Ward and Chandler, at
 the Ship without Temple-Bar, and sold at
 their Shops in York and Scarborough; and
 by G. Anderson, at Gay's-Head, between
 the two Temple-Gates, Fleet-Street, 1739.
 Duodecimo. Pages 374, besides the Preface
 and Contents.*

FROM the Perusal of this Treatise (as the
 Compiler of it tells us) any Person who can read
 the Bible may be sufficiently convinced of the

Truth and sacred Authority of the first inspired Writers; and also of the Prophecies therein recorded, particularly those which relate to the Coming of the blessed Messiah.

II. By this, People of all Persuasions, as well *Jews as Christians*, may gain a tolerable Insight into the History of the Old Testament, and be able to understand what is read to them in their several Assemblies for divine Worship; and also to explain it to their Families at Home: Of which, it may be affirmed, half Mankind are ignorant.

III. By this, the young Tyro may be enabled to form right Notions of the mythic Theology of the ancient Heathens, and to find out the true Meaning which is couched under many of those obscure Fables, and poetical Fictions, which abound in the Classics.

IV. Here any unprejudiced Reader may, without much Trouble, be fully satisfied, that all the Edifices which were erected by the Heathens to their false Gods, were only faint Imitations of the Tabernacle of *Moses*, and of the Temple of *Solomon*; and that their Altars, Sacrifices, Oracles, Vestal Fire, and all other their religious Rites and Ceremonies whatsoever, were originally taken from the primitive Manner of worshipping the true God in those two Places.

V. Our Author apprehends he need not inform those learned Gentlemen, who have the Care of others committed to their Charge, how useful such a Piece may prove to such of their Pupils as are design'd for Universities, and whose ripening Genius gives early Promise of their making some Figure in the World.

VI. In short, this System, as he affirms, may be of use to all, not only as a Guide to give them Light thro' the dark Mazes of Antiquity, but as a
Manual

Manual which contains the very first Institutions of all religious and civil Policy.

As to the Chronology, he has, he says, endeavour'd to make it correct; and herein fixed upon the *Æra* of the World, as the more easy Computation for common Capacities; for whose further Information he has, in his Preface, explained what is meant by Chronology, and by most of those different *Æras* and *Epochs* which were made use of in the World thro' the Series of this History.

This Volume consists of three Books. The first is divided into six Chapters. In the first of these our Author treats of the antideluvian World, its Situation, the Number of its Inhabitants, their Longevity and Religion: He settles the Chronology of it, points out the Crimes which were the Causes of its Destruction, and relates the Opinions of Heathen Writers concerning that primitive Constitution of this Globe.

In the second, he speaks of *Noah* and his Descendants, the Building of *Babel*, the Confusion of Languages, the Dispersion of Mankind, their original Settlements, the first Kings of *Babylon* and *Egypt*, the Walls of *Babylon*, the Founding of the *Assyrian* Empire, and *Abraham's* Travels into *Egypt*.

In the third, we have an Account of the Lives of *Abraham*, *Isaac* and *Jacob*; of the first Payment of Tythes, of the Institution of Circumcision, and the Introduction of Idolatry by *Syphis*, King of *Egypt*: We have likewise Memoirs of *Job* and his Writings, the Story of *Joseph's* being sold into *Egypt*, of the Subversion of that Government, and of the Children of *Israel's* Bondage.

In the fourth, we have the political Settlement of *Greece*; as also a View of their religious Rites, which they received of the *Egyptians*: We have the Fable of *Ips*: We have, besides, the History of the Birth of *Moses*, of his Advancement, of his writing.

writing the Book of *Genesis*, of his being made Captain over the Children of *Israel*; of their Exit out of *Egypt*, &c.

In the fifth and sixth Chapters are related the Journeyings of that People under the Conduct of *Moses*; with many Particulars of a different Nature, but co-incident therewith, wherein they were concerned. Here we find some Traces of what the Heathen Writers have delivered, with reference to *Lelex*, the first King of *Laconia*, *Cadmus*, *Damauus*, *Ouranus*, *Saturn*, *Jupiter*, and the golden, silver, brazen, and iron Ages. We have, lastly, a compendious View of the Erection of the *Jewish* Tabernacle in the Wilderness, of *Balaam's* Transaction with *Balak*, of the Demise of *Moses*, of the subsequent Conquest of *Canaan*, the Settlement of the Tribes in their respective Allotments of that Country, and of the Death of its great Conqueror *Joshua*.

The second Book is divided into thirteen Chapters: Wherein, besides the History of the Affairs of the *Israelites*, during the Administration both of the Judges and Kings, we have a succinct Account of the contemporary *Grecian* Heroes, of the *Argonautick* Expedition, the *Trojan* War, the Building of *Solomon's* Temple, the Rise of the *East-India* Trade, the Foundation of *Rome*, the Dissolution of the *Assyrian* Empire, the Destruction of *Jerusalem*, the Demolition of *Tyre*, the Taking of *Babylon* by *Cyrus*, the Advancement of *Daniel*, the Subversion of the *Athenian* State, the famous Retreat of the *Greeks* under the Conduct of *Xenophon*, the most remarkable Battles and Victories of that People, the Conquests of *Alexander*, the Origin of the *Roman* Grandeur, and many other remarkable Exploits and Events, which, for Brevity sake, I forbear to mention. Here, likewise, we have Descriptions of the Colossus at *Rhodes*, of the Temple of *Belus*, the
Walls

Walls of *Babylon*, the Palace of *Nebuchadnezzar*, with the hanging Gardens, the artificial Lake and Canal, and other Works of that proud and vain-glorious Emperor. I might here also take Notice of what occurs in this Book about the Burning of *Persopolis*, the Murder of *Darius*, and the Fate of his Family; of the Transportation of the God *Serapis* from *Sinope* into *Egypt*; of the Septuagint Version of the Scriptures; of the Invention of Arts and useful Things; of the Institution of *Æra's*; of the immense Riches, magnificent Buildings, and Library of *Ptolemy Philadelphus*.

The third and last Book of our *Rudiments of Ancient History* (containing six Chapters) opens with the Accession of *Antiochus Epiphanes* to the Throne of *Syria*. Then follows his Wars with the *Jewish* State, his Taking of *Jerusalem*, his plundering and prophaning the Temple of God in that City, his Invasions of *Egypt*, the Stop put to his Design of adding that Kingdom to his Dominions by the *Roman* Senate, his Revenging this Disappointment upon the *Jews*, the Opposition he met with from the *Maccabees*, with the Battles and renowned Enterprizes of those illustrious Asserters of the Rights of their injur'd Nation. These are the Subjects of the first Chapter, which ends with the Death of the Tyrant.

The second Chapter continues the Wars between the *Maccabees* and the Successor of *Antiochus*, and gives us also a Detail of those between *Ptolemy Physcon* and *Ptolemy Philometer* in *Egypt*; we see these last appeased by the Interposition of the *Roman* Senate. We have next the History of the Deposition of *Antiochus* the Second, by *Demetrius*; of *Holophernes*; of *Heraclides*; of *Balas*, the Impostor; of *Jonathan*; and of *Hipparchus*. Within the Period of this Chapter falls the third Punic War; the Destruction of *Carthage*, by *Scipio*; and of *Corinth*,

by *Mummius*; as likewise, the History of the Establishment of the *Parthian* Empire.

The third Chapter commences with the War of *Numantium*; we have therein a Representation of the Ruin of the *Pergamenian* Kingdom, of the Wars in *Syria*, of the Reduction of *Samarina* by *Hyrcaeus*, of the Demolition of the *Samaritan* Temple, of the *Mithridatic* War and Expedition of *Lucullus*, of the Taking of *Jerusalem* by *Pompey*, and his Defiling the Temple.

The fourth, fifth and sixth Chapters are an Epitome of the *Roman* Story from the first *Triumvirate* to the Death of *Herod* the Great; intermix'd with the *Jewish*, the *Egyptian*, and *Syrian* Affairs.

I shall only add, that the Conclusion of the fourth Chapter is of a chronological Stamp, instructing us in the Nature and Form of the *Julian*, the *Gregorian*, and *Leap* Year; as also, in the Reason of the Distinction between the New and Old Style.

ARTICLE IV.

A Course of Lectures in Natural Philosophy.
By the late *Richard Helsham, M. D. Professor thereof, and of Physick, in the University of Dublin.* Published by *Bryan Robinson, M. D.* London: Printed for *John Nourse, at the Lamb without Temple-Bar.* 1739. Octavo. Pages 404. Plates 11.

THESE Discourses are in Number twenty-three. The Subjects treated of in them are, Attraction, Repulsion, and central Forces, the Composition and Resolution of Motion, the Collision of elastick Bodies, the Centre of Gravity, the Balance and

and Lever, the Pulley, compound Engines, Friction, the Motion of Bodies down inclined Planes, the Motion of Projects, Hydrostaticks, Pneumaticks, Sounds, the Motion of Sounds, Light, Colours, Dioptricks, Vision, Catoptricks.

In an Appendix our learned and diligent Author has demonstrated the Laws of the Collision of non-elastic and elastic Bodies; of the Motion of a Globe in a fluid Medium; of the Motion of Wheels over Obstacles, and of the Motion of Water through Orifices and Pipes. He has also, at the Close of all, resolved a Problem relating to the Foci of Optick-Glasses.

This Course of Experiments, according to the Division he himself has made of it, consists of four Parts. In the first are considered solid Bodies and their Properties: In the second, Water and watry Fluids: In the third, the elastic Fluid of Air: And, in the last, the subtil Fluid of Light. As to the Manner in which Dr. *Helfham* has handled these several Points, the worthy Editor assures us, it is strictly conformable to the genuine Method and Rules of philosophising delivered by Sir *Isaac Newton*. This, in our Author's Opinion, was the only Way, whereby the Laws of Nature could be investigated, and the Phenomena thereof solved. For want of knowing it, the Ancients made so little Progress in true Science; and to the happy Discovery of it in our Age is entirely owing the vast Advances we have made therein above them, in so short a Compass of Years. See what he has said to this Purpose at the Entrance of his first *Lecture*.
 “ As Natural Philosophy is a Science in its own
 “ Nature entertaining and delightful, and withal
 “ conducive in many Instances to the Ease and
 “ Convenience of Life, it is not to be wonder'd
 “ that there have been Men in all Ages who have
 “ laid themselves out in the Improvement and Cul-
 “ tivation

“ tivation of it. But it is a Matter of no small
 “ Surprise to think how inconsiderable a Progress
 “ the Knowledge of Nature had made in former
 “ Ages, when compared with the vast Improve-
 “ ments it has received from the numberless Disco-
 “ veries of later Times; insomuch, that some of
 “ the Branches of Natural Philosophy, which at
 “ this Day is almost compleat in all its Parts, were
 “ utterly unknown till the last Century. If we look
 “ into the Reason of this, we shall find it to be
 “ chiefly owing to the wrong Measures that were
 “ taken by Philosophers of former Ages in their
 “ Pursuits after natural Knowledge; for they, disre-
 “ garding Experiments, the only sure Foundation
 “ whereon to build a rational Philosophy, busied
 “ themselves in framing Hypotheses for the Soluti-
 “ on of natural Appearances; which, as they were
 “ Creatures of the Brain, without any Foundation
 “ in Nature, were, generally speaking, so lame
 “ and defective, as in many Cases not to answer
 “ those very Phenomena for whose Sakes they
 “ had been contrived: Whereas the Philosophers of
 “ later Times, laying aside those false Lights, as
 “ being of no other Use than to misguide the Un-
 “ derstanding in its Searches into Nature, betook
 “ themselves to Experiments and Observations;
 “ and from thence collected the genuine Powers
 “ and Laws of Nature; which, with a proper Ap-
 “ plication, and the Assistance of mathematical
 “ Learning, enabled them to account for most of
 “ the Properties and Operations of Bodies; and to
 “ solve many Difficulties in the natural Appearances
 “ which were utterly inexplicable on the Foot of
 “ Hypotheses. By this Means has natural Philoso-
 “ phy, within the Compass of one Century, been
 “ brought out of the greatest Darkness and Obscu-
 “ rity into the clearest Light.”

As

As this is the Path in which our Author has trod, and endeavoured to conduct his Disciples, so I think we can hardly follow a more skilful Leader. His Instructions are not Matters of mere Curiosity, they all relate to the most noble and useful Theories and Arts, and they are delivered as concisely, and at the same time with as great Perspicuity as Matters of such a Nature are capable of. I doubt not but this Character will be allowed by all the Readers of the Work itself; but to convince mine in some Measure of the Equity of it, I must here adjoin a few Passages that may be collected from those Parts of the Book which do not absolutely depend on the Plates or Diagrams for being intelligible.

In the first, second, and third Lectures, our Author considers those Principles, Forces, or Powers, wherewith all Matter, so far as Experience reaches, seems to be endued; and whereby all the Particles and Portions thereof act upon one another for producing most of the Phenomena of Nature.

Such is that Property, as he says, whereby the minute Parts of Matter do, in some Circumstances, tend towards one another, which is commonly call'd Attraction; the Cause whereof is, in a great Measure unknown, though the Thing itself is manifest from Experiments: " For if two polished Plates
" of Brass be laid one upon another, having their
" contiguous Sides smeared with Oil, they will co-
" here in *vacuo*, and with such Firmness, that when
" they are suspended, the Force of Gravity in the
" lower Plate will not suffice to separate and pull
" them asunder.

" That the Cohesion of these Plates is to be at-
" tributed to the mutual Attractions of their con-
" tiguous Parts cannot admit of a Doubt, since the
" Pressure of the outward Air on their external Sur-
" faces (to whose Force this Effect might other-
" wise have been attributed) is in this Case taken off.

" The

“ The Use of the Oil is to fill up the minute
 “ Cavities in the Surfaces, and, by so doing, to
 “ prevent the Lodgment of Air between the
 “ Plates; which, upon the Removal of the out-
 “ ward Air, would expand itself by reason of its
 “ Elasticity, and thereby force the Plates asunder.* ”

There are some other Experiments whereby our
 Author evinces this Power of Attraction in Bodies.
 For Instance, the Rise of Fluids between two po-
 lished Plates of Glass, when, being set parallel, and
 at very small Distances from one another, their
 lower Edges are dipped therein. “ The Reason
 “ why the Fluid ascends between the Plates is, that
 “ those Parts of the Surfaces of the Glasses which
 “ lie next above the Surface of the Fluid, and are
 “ contiguous thereto, attract the Water, and by
 “ that Means cause it to ascend; and this Ascent
 “ continues till the Weight of the elevated Water
 “ becomes equal to the Force of the attracting Sur-
 “ faces, and then the Motion ceases, the Water
 “ tending as much downward by the Force of its
 “ own Gravity, as it doth upwards by the Attrac-
 “ tion of the Glasses.”

The Height to which a Fluid ascends between
 these parallel Planes is inversely as their Distance.
 Thus, our Author tells us, “ If the Planes be di-
 “ stant from one another about the hundredth Part
 “ of an Inch, the Fluid will rise between them to
 “ the Height of about an Inch; and if the Distance
 “ be greater or less in any Proportion, the Height
 “ will be reciprocally proportional to the Distance
 “ very nearly.” Of this he assigns the following
 Cause:

* The Oil promotes the Cohesion of the Plates, not merely
 by excluding the elastick Air, which would prevent it, but also
 positively, by filling up the Vacuities with attracting Particles;
 by which Means the attractive Power of the contiguous Surfaces
 is vastly increased.

“ The

“ The absolute attractive Force of the Glasses,
 “ whereby the Water is raised, continues unvaried
 “ whatever be the Distance of the Glasses; for the
 “ Height and Length of the Glass Surfaces, whose
 “ Attractions influence the Ascent of the Water,
 “ are always the same, and consequently the at-
 “ tractive Force must be so too; and therefore
 “ will constantly support the same Weight of Wa-
 “ ter; but the Quantity, and consequently the
 “ Weight of the elevated Water, will always be
 “ the same, if its Height be reciprocally as its Base,
 “ that is in this Case, as the Distance of the Plates;
 “ for the Length of the Base being equal to the
 “ Length of the Plates, it continues unvaried;
 “ and therefore the Base will ever be as its Breadth,
 “ that is, as the Interval between the Plates.”

Another Experiment, to the same Purpose as the foregoing, described by our Author, is with Glass Plates, which, instead of being set parallel to one another, are made to meet at one of their Ends, and kept at a little Distance at the other: “ Their lower Edges being then dipped in Water, Spirit of Wine, or any other convenient Liquor; the inward Sides of the Plates being first moistened with a clean Cloth dipped in the Liquor; the Liquor will rise between the Plates, and the upper Surface of the elevated Liquor will form a Curve, the Heights of whose several Points above the Surface of the stagnating Liquor will be to one another reciprocally as their perpendicular Distances from the Concourse of the Plates.” That the Phenomenon must be thus our Author formally demonstrates: But the Necessity of its being so may be easily collected from the two foregoing Paragraphs.

“ As Water (to use our Author's own Words)
 “ or any other proper Fluid, ascends between po-
 “ lished

“ lished Plates of Glafs by the Force of their At-
 “ tractions, fo does it likewise in flender Pipes of
 “ Glafs open at both Ends ; for if fuch Tubes be
 “ dipped at one End into Water, Spirit of Wine,
 “ or any other convenient Fluid, the Liquor will
 “ rife within the Pipes to a confiderable Height ;
 “ and this Experiment alfo fucceeds in the very
 “ fame Manner in *vacuo*, as in the open Air, for
 “ the Liquor constantly afcends to the fame Height
 “ in both.

“ That the Afcent of Liquor in thefe fmall
 “ Tubes, as alfo between polished Plates of Glafs,
 “ is to be attributed to fome Power in the Glafs
 “ ftrongly acting on the Liquor, and not to the Pref-
 “ fure either of the ftagnating Liquor or incur-
 “ bent Atmosphere, is evident from this Confidera-
 “ tion; that as much of the Liquor remains fuf-
 “ pended in the Pipes, and between the Plates,
 “ when they are lifted out of the ftagnating Fluid,
 “ either in *vacuo* or the open Air, as was elevated
 “ above the Surface of the Fluid, while they were
 “ immerfed therein ; and therefore whatever Caufe
 “ concurred to the elevating of the Liquor, while
 “ the Plates and the Pipes were therein immerfed,
 “ and expofed to the Air ; the fame contributes as
 “ powerfully to keep it up, when the ftagnating
 “ Liquor is removed, and the Prefsure of the At-
 “ mosphere taken off, and confequently muft be
 “ fome Power inherent in the Glafs.

“ The Heights to which the Liquor rife in flen-
 “ der Pipes are to one another reciprocally as the
 “ Diameters. For the Power which raifes the Li-
 “ quor in a flender Pipe, being the attractive Force
 “ of that Part only of the internal concave Surface
 “ which lies next above the Liquor, and constitutes
 “ a Ring of an indefinitely fmall Height, which
 “ Height is ever the fame whatever be the Dia-
 “ meter

“ meter of the Ring, because the Distance to which
 “ the attractive Force of Glafs reaches is unvaried ;
 “ and the attractive Force of such an annular Surface
 “ being as the Number of attracting Parts whereof
 “ it is composed, that is, as the Surface, which be-
 “ cause its Height is given is as the Periphery,
 “ that is, as the Diameter, the attractive Force of
 “ the Pipe must be as the Diameter.”——

It is, our Author says, by Virtue of this attractive Force, wherewith small Pipes are endued, that Plants receive Nourishment from the Earth; the slender Tubes, whereof their Roots are composed, sucking in various Juices, according to their different Natures and Constitutions.

In this first Lecture there are three Experiments, besides those I have here recited: One is to prove that a Fluid rises in the above mentioned and all similar Cases, by the Action of those Particles alone which are contiguous to and lie next above the Surface of the elevated Matter; those Particles which are at any the least sensible Distance above it being too far removed to influence it by their Attractions. The two last are for determining the Force of Attraction of two Glafs Planes meeting in an Angle, at all Distances from the angular Point; or of conical Tubes, at all Distances from their Vertices. What our Author has offered upon these Heads is very curious. Towards the Close of this Discourse, he says,

“ The firm Union, and strong Cohesion of the
 “ Particles of solid Bodies, seem to arise from
 “ this Force wherewith they mutually attract each
 “ other; which as it appears to be exceeding
 “ strong in the immediate Contact of the Particles,
 “ so it is found, by Experience, to reach but a very
 “ little Way beyond the same, with any sensible
 “ Effect. At very small Distances indeed it is
 “ sufficient to raise up Liquors, as also to produce
 “ the

“ the many odd and surprizing Appearances which
 “ are to be met with in chymical Operations, and
 “ which without the Assistance of this, as well as
 “ some other Principles, are utterly inexplicable.”
 He afterwards points out some of those many gross
 Mistakes and Absurdities in their Reasonings, which
 Chymists have fallen into for Want of a due
 Knowledge of these Powers.

Having in his first Lecture proved from Experiments, that there is a Power in Nature, whereby the Parts of Matter, which are brought so near as to touch, do in some Circumstances mutually attract each other; our Author proceeds in the second to treat of such Kinds of Attraction as extend themselves to considerable Distances beyond the Point of Contact, and on that Account, as he says, affect the Mind more strongly, so as to convince it more fully of the reality of such a Principle. Of this kind is, First, that Attraction which obtains between Glass and Glass. Secondly, That of Electricity. Thirdly, The Attraction of Magnetism. And lastly, That of Gravity. On all these he insists in their Order. I shall, as a further Specimen of this Work, transcribe here two Experiments that occur in this Lecture, one is to shew the Law of magnetical Attraction; by the other we discover the Measure of the Velocity and Force of falling Bodies.

The first Experiment, or the Magnetical one, is this: “ Let a Loadstone be suspended at one
 “ End of a Ballance, and counterpoised by Weights
 “ at the other; let a flat Piece of Iron be placed
 “ beneath it at the Distance of four tenth Parts of
 “ an Inch, the Stone will immediately descend,
 “ and adhere to the Iron: Let the Stone again
 “ be removed to the same Distance, and a Weight
 “ of four Grains, and four tenth Parts of a Grain,
 “ be thrown into the Scale at the other End of the
 “ Ballance;

“ Ballance; this Weight will be an exact Counter-
 “ ballance to the attractive Force, and prevent the
 “ Descent of the Stone; but if any Part of the
 “ Weight be taken out, the Attraction will pre-
 “ vail, and carry the Stone down. If the Stone
 “ be placed at half the former Distance, that is to
 “ say, at the Distance of two tenth Parts of an
 “ Inch above the Iron, the Weight necessary to
 “ hinder its Descent will be about seventeen Grains
 “ and an half, that is to say, at the two tenth Parts
 “ of an Inch above the Iron, the Weight necessary
 “ to hinder its Descent will be about seventeen
 “ Grains and an half, that is, four times as much
 “ as before. Consequently the attractive Force of
 “ the Stone, at the single Distance from the Iron,
 “ is to the same at the double Distance as four to
 “ one, that is, reciprocally as the Squares of the
 “ Distances.”

The other Experiment I was to recite will prove,
 that the Velocities, and consequently the Forces, of
 falling Bodies are as the Times of their Descent, or
 as the Spaces described. “ For if a Weight of
 “ eleven hundred Grains be let fall from the Height
 “ of three Inches, so as to strike one End of a
 “ Ballance, its Force will be just sufficient to raise
 “ a Pound Weight, at the other End of the Ballance,
 “ to the Height of about the eighth or tenth Part
 “ of an Inch; whereas, if the same Body be re-
 “ quired to raise a Weight of two Pounds to the
 “ same Height, it must be let fall from the Height
 “ of twelve Inches; and if the Weight to be raised
 “ be three Pounds, then must the moving Body
 “ fall from the Height of twenty-seven Inches.

“ The Forces wherewith the descending Body
 “ strikes the End of the Ballance, are measured by
 “ the Weights that are raised; which in this Case
 “ are as one, two, and three; but the Forces wher-
 “ with one, and the same Body strikes, are as the
 “ Velocities

“ Velocities of the Body: Wherefore, in the Case
 “ before us, the Velocities acquired by the falling
 “ Body, are as one, two, and three; but the
 “ Heights from which it descends, in order to ac-
 “ quire those Velocities, are as one, four, and
 “ nine; that is, as the Squares of the Velocities.

“ If this Experiment be repeated with a Body
 “ double in Weight to the former, *viz.* with one
 “ of two thousand two hundred Grains; the Weights
 “ raised by the Strokes will be two, four, and six
 “ Pounds; that is, double the former.”

From what our Author has said in this Lecture, on this Subject of Gravity, he deduces divers Conclusions: I will just name them. *First*, From the last Experiment appears the Truth of that Rule, which collect the Quantity of Motion in any Body, by multiplying the Velocity of the Body into its Quantity of Matter. *Secondly*, From what he has proved concerning the Spaces described by falling Bodies, it follows, that if the Time of a Body's Fall be divided into a Number of equal Parts, the Spaces through which it falls in each of those Parts of Time taken separately, and in their Order, beginning from the first, are as the odd Numbers taken likewise in their Order, beginning from Unity. *Thirdly*, From what has been said, it also follows, that the Velocity acquired by a falling Body at the End of the Fall, is such as with an equable Motion would in the same time, in which the Body fell, carry it thro' a Space double that of the Fall.

When he has established these Inferences, the Doctor proceeds to the Demonstration of some other Phenomena of Gravitation. For Instance, he makes it appear, that as the Motion of Bodies falling from a State of Rest, is uniformly accelerated; so on the contrary, the Motion of Bodies thrown upward, is uniformly retarded. Likewise, that the Force of Gravity at the Surface of the
 Earth

Earth is such as, setting aside the Resistance of the Air, makes a Body falling from a State of Rest, to descend thro' a Space of sixteen Feet and an Inch in a Second of Time. But this, as he afterwards tells us, is meant of such Places only as are in or near the Latitude of forty-nine Degrees; in Places more distant from the Line, the Descent being quicker, and more slow in those less distant:—

The chief Cause of which Difference, as he says, is the Rotation of the Earth about its Axis, whereby all Bodies on or near the Surface of it, are endued with a centrifugal Force, which acts in Opposition to that of Gravity, and of course must lessen the same; and the Diminution of Gravity, arising from this Cause, must be greatest under the Equator, and grow less and less in the Approach to the Poles. The Reasons assigned for this are,

First, “Because the centrifugal Force is greatest at the Equator, and from thence towards the Poles is continually diminished, so as at last to vanish in the polar Point. For all Parts of the Earth’s Surface, with the Bodies thereto adjacent, revolve in the same time, either in the Equator or in the Circles parallel thereto; but the Equator is the largest of all those Circles, and the others grow less and less, as they are more and more distant from it: Now the centrifugal Forces of Bodies revolving in the same time in different Circles, being to one another as the Radii of the Circles, (as is shewn in another Part of this Book) it follows, that the centrifugal Force must be greatest at the Equator, and thence be continually diminished towards the Poles.”—It must be so, *Secondly*, “Because under the Line the centrifugal Force acts in direct Opposition to the Force of Gravity, whereas in other Places it acts in an oblique Direction to it, and of consequence must act less powerfully

“ against it.” From what the Doctor has said upon this Head, it follows, as he tells us, “ That the Force whereby Gravity is lessened in the Equator is to the Force whereby it is lessened in any other Part of the Earth’s Surface as the Square of Radius to the Square of the Sine of the Complement of Latitude.”

In the third Lecture our Author treats of *Repulsion* and *Central Forces*. With regard to the first, he says, “ As Experience has convinced us, that there are Powers in Nature, whereby not only the larger Systems and Collections, but likewise the smaller Parcels and Particles of Matter are, in some Cases, made to tend to one another ; the same Experience will inform us of other Powers in Nature, whereby the Parts of Matter do in some Circumstances recede and fly from each other.” Instances of this he produces, both magnetical and electrical. From this Power it is, as he thinks, that the Leaves of the sensitive Plant shrink and retire from the Touch of an approaching Hand. And to the same Power, as he adds, we are to attribute the Elasticity of the Air ; as also the Shaking off of the Particles of Light from the Sun and other luminous Bodies.

Besides the afore-mentioned Principles of Attraction and Repulsion, whereby, as the Doctor says, Nature seems to perform most of her Operations, and which, for that Reason, are very properly stiled active Principles ; there is another, of a passive Nature, commonly called the *Vis insita* and *Vis inertia* of Matter, a Force arising from the Inertness or Inactivity of it ; which Force, in any Body, is proportional to its Quantity of Matter : From this Force result three passive Laws of Motion, usually called, by modern Naturalists, *The three LAWS of NATURE* : These our Author explains and establishes. I will here only name them :

The

The 1st of these Laws is, That every Body, in Proportion to its Quantity of Matter, perseveres in its present State, whether it be of Rest or of uniform Motion in a right Line. As a Consequence of this, it follows,

Secondly, That all Motion is of itself equable and recti-linear. And

Thirdly, That all Bodies which revolve about a Center must endeavour to recede from the Center.

Under the last of these Dr. *Helfham* handles the whole Doctrine of *Central Forces*, and in the Investigation thereof proceeds after the following Manner. *First*, He considers two equal Bodies moving uniformly in two different Circles; and thence deduces one general Expression for the central Forces in the Terms of the Circle. *Secondly*, By substituting other proportional Quantities in the Place of those which constitute the general Expression, he forms other general Expressions for the same Forces. *Thirdly*, By a proper Application of those Expressions he determines the Laws of central Forces in particular Cases, and at the same time confirms each Law by an Experiment. The Performance of this Task takes up the Sequel of this Lecture; and it prepares the Reader for an Acquaintance with the *Newtonian* System of the Universe.

In the former Part of the fourth Lecture our Author considers the COMPOSITION and RESOLUTION of MOTION. What he has offered in relation thereto is founded upon the second of the preceding Laws of Nature, resulting from the *Vis inertiae* of Matter; and is of singular Use, as he says, in Mechanicks; for by the Help of it, the Effects of Powers acting in oblique Directions are readily determined. In the latter Part of this Lecture the first of the foregoing Laws of Nature is illustrated. The Doctor therein proves, as a Consequence of it, " That Re-action is always equal to

“ Action, and contrary thereto ; or, in other Words,
 “ that the Actions of two Bodies, one upon another,
 “ are constantly equal, and in Directions contrary
 “ to each other ; so that whatever Change is made
 “ in the State of one Body, whether at rest or in
 “ Motion, by the Action of another, the same
 “ Change is produced in the State of the other by
 “ the Re-action of the former ; but the Tendencies
 “ or Directions of those Changes are contrary
 “ Ways.”

This Doctrine is somewhat paradoxical at first Sight, to Persons unused to these Speculations, or who have never seen those Experiments which evince the Truth of it. When such a one presses a Stone with his Finger, he never imagines the Stone equally pressing it ; or when he sees a Horse drawing forward a Load, supposes the Load drawing back the Horse in any Degree. But the Readers of this Lecture will be convinc'd, that the Case is no otherwise, and exactly conformable to the foregoing Representation. As this Law obtains in all Kinds of Attraction whatsoever, so likewise does it in respect of Strokes or Impulses made by Bodies one upon another ; the Force of two Bodies, striking each other, equally, affecting the Motions of both, and producing equal Changes therein towards contrary Parts. “ On this Equality of Action and Re-action, as he “ adds, do the several Laws which have been collected concerning the Collision of solid Bodies in “ a great Measure depend.” Which Laws, as they relate to Bodies void of Elasticity, he explains in the last Pages of this Lecture ; in doing whereof he lays down one general *Proposition* concerning the Collision of such Bodies, whence he deduces the Laws of particular Cases, and at the same time confirms each Law by an Experiment.

In the fifth Lecture our Author specifies the Effects of the Collision of elastick Bodies: And the Method
 he

he observes in treating of the Percussion of elastick Bodies is this: *First*, To lay down one general Proposition concerning such Percussion; and then, *Secondly*, To deduce the Laws relating to four general Cases mentioned in the last Lecture, and to confirm each of those Laws by Experiments.

In the sixth and seventh Lectures our Author gives an Account of those we call the mechanick Powers, *viz.* The Ballance, the Lever, the Pulley, the Axle in the Wheel, the Wedge, and the Screw. As a Preliminary to his Dissertation on these Heads, he has, at the Beginning of the sixth Lecture, a Discourse on the Centre of Gravity; that Point in every Body, about which all the Parts of it are in Equilibrio. He describes the Properties thereof in order to our conceiving a clear Idea of its Nature. He then gives us an easy and perspicuous Representation of the Form and Uses of the above-named Powers, with an exact Computation of their respective Forces. Let me add, that in the eighth Lecture, the Effects of these Powers when combined, and composing various Kinds of Engines, applicable to many invaluable Purposes, are distinctly specified and accounted for.

The ninth Lecture is on the *Friction of moved Bodies*. This is a most curious Subject, which our Author has illustrated in a Manner as familiar as can be. He has shewn whence it proceeds. He has rectify'd some mistaken Notions concerning the Cause of it. He has pointed out the Methods whereby the Resistance to Motion, arising therefrom, may be avoided as far as possible. The unspeakable Advantages of Wheel-Carriage are too obvious to need mentioning; but with Pleasure we here see the Principles unfolded from whence they spring, how they operate, and by what Means they are to be applied so as to answer the most beneficial Intentions.

In the tenth Lecture our Author explains the chief Properties of the *Pendulum*: And to prepare the Way, he lays down and demonstrates several *Propositions* concerning the Motion of Bodies, down-inclined Planes, and curve Surfaces. He then considers the Pendulum as applicable to horological Machines. The vast Improvement these have received by the Means of it is universally known; they have thereby been brought as near to Perfection as they seem capable of; and yet, thro' the remediless Imperfection of this very Assistant, they are prevented from attaining the highest Pitch of it: As the Doctor has shewn very evidently.

The eleventh Lecture delivers the Doctrine of *PROJECTS*. As this cannot be rightly apprehended without some Knowledge of the *Parabola*; our Author, by way of Introduction, shews the Manner wherein that Curve is generated, and specifies such of its Properties, as he has Occasion to make use of in the Explication of this Subject. After this he demonstratively assigns the Velocity of a Project in any Point of a Parabola. He shews how to determine the Direction wherein a Project must be thrown, in order to hit a Mark; the Position of the Mark, and the Velocity wherewith a Project is thrown from any given Place, being given: As also in what Angle the Direction of the Projection must be elevated, so as to throw a Project, with a given Velocity, to the greatest Distance possible on the Plane of the Horizon. Indeed all that he offers on these Heads is absolutely true, only on a Supposition of the Motion of Projects meeting with no extrinsic Impediment or Disturbance; whereas there are two, which he considers: The first is the Resistance of the Air; which affects all Projects whatsoever that move in it: The second, which influences those only that are thrown by the Force of
Gunpowder,

Gunpowder, is the Force of the Powder acting upon the Ball, both during its Continuance in the Barrel, and to some Distance beyond the Muzzle. In the next Place our Author proves these Propositions; *First*, That the Altitude to which a Project rises, is as the versed Sine of the doubled Angle of Elevation. *Secondly*, That the Time of the Flight of a Project, thrown with a given Velocity, is as the Sine of the Angle of Elevation. He shows afterwards how the Velocity, wherewith a Project is thrown, may be discovered from Trials; and he obviates an Objection which may very plausibly be made to this Method. At the Close of this Discourse we have a Table exhibiting a Set of Experiments concerning Projects made with a small Mortar.

The twelfth, thirteenth, and fourteenth Lectures are altogether HYDROSTATICAL. In the first of these we have both a theoretical and experimental Account of the Gravitation and Pressure of *Water*, and such other *Fluids* as are commonly called *Liquids*. In the second we have the Rules necessary for discovering the *Densities* and *specifick Gravities* of *Bodies*. In the third we have Directions for computing the Flux of Water from *Reservoirs* of various Dimensions, through *Orifices* and *Pipes* of different Sizes.

The fifteenth and sixteenth Lectures are *Pneumatical*. In the former of them our Author has insisted on the Weight and Pressure of the Air, and described some remarkable Effects arising therefrom. In the latter he considers that more wonderful Property of the Air, its *Elasticity*: Or that Force wherewith the Particles of it expand themselves, and recede from each other, whenever the Pressure from without, which keeps them together, is taken off. The Method which he observes in the Prosecution of this Point is, *First*, to shew from Experiments, that the Air is really endued with such

such a Force ; and, *Secondly*, to inquire into its Nature and Laws.

The seventeenth Lecture explains the *Nature of Sounds*, and then treats of the *Vibrations of musical Strings*. Sounds, our Author says, considered in their physical Causes, are nothing else but the Pulses of the Air : There are five Properties of these Pulses which he distinctly insists on in order to explain the Nature of Sound, and forms thereupon a curious harmonick Theory : One Part of which shews us in what Proportions the Times of the Vibrations of musical Strings are varied, by varying the Length, Thickness, or Tension of the Strings.

As in the seventeenth Lecture, of which I have now been speaking, Dr. *Helfham*, in treating of that Motion of the Air which is productive of Sounds, has made it appear, that each Particle of Air, in going forward and returning back, is twice accelerated, and as often retarded ; in the eighteenth he inquires into the Law of that Acceleration and Retardation ; and exhibits a formal Demonstration of the third Property, which he attributes to the Pulses of the Air above-mentioned. He has here taught us with great Exactness to discover the Space through which Sound moves in a Second of Time ; and thence also to find the Length of the Pulses excited by the Vibrations of a sounding Body, provided the Number of Vibrations performed by the sounding Body in a given Time can by any Method be determined.

In the nineteenth Lecture, on LIGHT, the Doctor, after a general Definition thereof, descants a little on its stupendous Velocity, and then more largely insists on its Refrangibility. He has evinced the bending of the Rays in their Passage out of one Medium into another, which is usually termed their Refraction, to be owing to the attractive Force of the denser Medium acting upon the Rays at right Angles to the Surface. The Subject of this Lecture prepares

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prepares the Reader for the Understanding of the
twentieth, which treats of Colours, and the Phœ-
nomena of the Rainbow.

The twenty-first, twenty-second, and twenty-third
Lectures, which are the last, relate entirely to *Vision*,
either direct, reflected, or refracted. That which
explains the *Nature of Vision*; and is the second of
these, should, I presume, of right, have been the
first of the three. But our Author has chosen a
different Disposition, and given that the Precedence
which considers the chief Properties of *dioptrick*
Glasses; as he has placed that last which contains
the Science of *Catoptricks*, or that Part of *Opticks*
which treats of the Reflection of Light.

ARTICLE V.

LETTERS concerning *Poetical Translations*,
and *Virgil's* and *Milton's Arts of Verse*, &c.
London: Printed for J. Roberts, near the
Oxford-Arms in Warwick-Lane, 1739.
Octavo. Pages 83.

FEW Treatises of no greater Bulk contain so
many curious and beautiful Observations as
this before me. The Writer has discovered therein
an uncommon Delicacy of Genius, and a more than
ordinary Intimacy with the Muses. He has given
the Bulk of his Readers an Idea of *Virgil* entirely
new, and has unveiled the Fountains of that Plea-
sure which never fails to accompany the Perusal of
his divine Writings, but which were utterly unknown
to Thousands who participated of it. Innumerable
Graces in that Poet, and in our own immortal
Milton, before imperceptible to common Eyes,
shine

60 *The WORKS of the LEARNED.* Art. 5.
shine thro' his Illustrations; so that tho' nothing can perhaps be added to their intrinsick Excellence, our Delight in conversing with them is enhanc'd as that becomes obvious.

Our Author has comprized his Sentiments in ten Letters. In the first he lays down, and descants upon, a fundamental Rule, by which every one is to conduct himself, who would succeed in the Business of a Translator: That is, *to consider, and strictly regard in his Persons, the peculiar Style of the Original he translates*. In treating of this Matter he points out the distinguishing Properties of *Homer's* and *Virgil's* Diction. His Brevity on this Head does not hinder him from handling it with great Perspicuity. His Method of exemplifying the several Propositions he advances, enables us to form the most exact and explicit Notions of his Subject. His Examples (wherein we behold the Rapidity of *Homer*, and the Suspence and Majesty of *Virgil*) are borrowed, as I apprehend, from the Rev. Mr. *Pitt's English Translations of the Æneid and Iliad*.

In a Postscript to this Letter, he makes some judicious Remarks on the Speech of *Apollo's* Priest at the Entrance of the *Iliad*; this, he says, is wonderfully *peinturesque* and in Character. He takes particular Notice of an Expression therein, that he regards as one of the finest in all the poetical Language: *To give to do a Thing*. And he tells us, *Virgil* was so sensible of the charming Effect of it, that he has it three or four times in the very first *Æneid*: Instances of which he produces.

The next Letter contains a Variety of curious Reflections, occasion'd by the second Line in Mr. *Pitt's* Translation of the Beginning of the *Iliad* above-mentioned; wherein the auxiliary Verb *did* is made use of. The Line runs thus:

“ *Which to the Greeks did endless Sorrows bring.*

Many,

Many, it seems, have erroneously fancy'd, that all auxiliary Verbs are absolutely condemned, as mere Expletives, by Mr. Pope, in his Essay on Criticism: Where he says,

“ *While Expletives their feeble Aid do join,
“ And ten low Words oft creep in one dull Line.*

But as our Author believes Mr. Pope never intended to advance such a Doctrine; so, on the other Hand, he notes, that *Milton* has used them in sundry Places where he could have avoided them if he had pleased; which Practice can be accounted for only on the Supposition of his thinking they added Strength to the Expression: Our Author is of the same Opinion, and is positive they do so; excepting where the auxiliary Verb is brought close to its Principal, and that a thin Monosyllable, as in the Line just now refer'd to.

When he has by divers Authorities evinced the Advantage of the auxiliary Verb to the poetick Style, and induced us to grant it would be a great Loss to *English* Poetry if it were to be wholly laid aside, that in Translations from the *Greek* and *Latin* it would be sometimes impossible to do justice to a Writer without the Help of it, and, in a Word, that Expletives are not only justifiable, but even in some Cases necessary Things, he proceeds to say something of *Monosyllables*, generally consider'd, against which many have been prejudiced by Mr. Pope's Censure of them, (as they apprehend it) in the second of the two Verses just cited from his Essay:

“ *And ten low Words oft creep in one dull Line.*

In vindication of these he alledges, that Hundreds of Lines, compos'd of them only, are to be found in *Milton*, as sublime, as beautiful, and as harmonious.

nious as can possibly be written, and that in rhymed Verse also they are used, without detracting in the least from its Melodioufness. In proof of these Assertions, he produces a Variety of Examples from *Paradise Lost*, with respect to the first, and from *Pitt's English Translation of the first Æneid*, with regard to the Second.

Harmony, our Author says, consists in mixing rough and smooth, soft and harsh Sounds. There are Monosyllables of all these Sorts; and, by a judicious Mixture of them, as he shews, Harmony may be promoted, rather than destroy'd.

But there is another Account, on which *Monosyllables* are likewise of great Consequence. The Strength of the *English* Language is greatly owing to them: For, as he adds, it is principally obliged to them for its Conciseness; and Conciseness is Strength. Now Conciseness is not only to express ourselves in as few Words as we can, but the Excellency of the Language shews itself if those few Words are composed of few Syllables. And herein, upon Examination, the Strength of the *English* Tongue will be found to lie; and for this Cause it may be said to be more concise than the *Latin*:

As this is a Doctrine very different from the Notion commonly conceived of this Matter, the Reader will not be displeased if I recite what the Author of it has offered in its Confirmation.

The Truth of what he has advanced will appear, he says, if *Virgil* is turned into *English* Verse. Of this he gives several Examples. It shall suffice here to quote one of them:

“ — ubi tot *Simois correpta sub undas*

“ *Scuta Virum, Galeasq; & fortia Corpora Volvit.*

“ *Where Simois Streams, incumber'd with the Slain,*

“ *Roli'd Shields, and Helms, and Heroes to the Main.*

Pitt's First Æneid.

To

To discover which of these two Passages is the most concise, it is not sufficient, he says, to shew that there are two whole *English* Lines, and but one Line and three Parts of another in the *Latin*. “ *Latin* and *English* Lines cannot be compared together, because in a *Latin* Line there are six Feet, and in an *English* Line but five. Again, “ in *Latin* Verse there must be in every line one Foot of three Syllables, often three or four, or even five Feet of three Syllables, and sometimes four or five Syllables in one Foot, whereas in an *English* Line there is hardly ever more than two Syllables in a Foot, so that an *English* Verse cannot be compared with the *Latin* by the Line or by the Foot, but only by the Syllables of which the Words are composed, which make the Feet in both the Languages. The Business then is to inquire whether we write or pronounce more Syllables in the *Latin* or *English* Verses here quoted : Upon Inquiry it appears that there are twenty-nine Syllables in the *Latin*, and but twenty-one in the *English* ; so that the *English* is almost one third Part less than the *Latin* ; which certainly shews the former to be much more concise than the latter, there being nothing left out in the *English*, but the whole Thought is rather more fully expressed : And this we see is owing to Monosyllables, both Verbs and Nouns, *Streams*, *Shields*, *Slain*, *Roll'd*, *Helms*, *Main*.

Our Author Instances the same thing in three other Passages; the last is two Lines of the *Georgick*, the *English* of which has the Property we are speaking of, although it wants the Advantage of being translated by so good a Hand as Mr. Pitt's. In the *Latin* there are thirty Syllables, in the Version but twenty-one : So that the *English* is almost one third conciser than that is ; and at the same time *Virgil's* Meaning is amply expressed. “ In short there

“ there is nothing throughout the Whole that is in
 “ the least deficient in the Fulness of the Sense, in
 “ Majesty, or in Harmony of Numbers; but in
 “ all these Qualities the Translation is equal to the
 “ Original, and is superior to it in that which we
 “ are here expressly asserting.”

This Epistle ends with an Extract from Mr. *Rod-
 nor's* Preface to his *Melopoia Sacra*, which shews
 that learned Foreigner to have had the very same
 Sentiments of the Advantage of Monosyllables to
 a Language, and particularly the *English*, as our
 Author is here defending.

In the third Letter he enters upon a Comparison
 of *Virgil's* and *Milton's* Versification; and here he
 has explained and demonstrated a Paradox, (as it
 will appear to the Majority of Readers) namely,
 that the principal Advantage *Virgil* has over *Milton*
 is *Virgil's* Rhyme. In comparing the Versification
 of these two he begins with *Virgil*; and displays
 some of the principal Beauties of his Poetry in this
 respect. He has ranked them under the following
 Heads:

- 1st, The continual Varying of the Pause.
- 2^d, The Inversion of the Phrase.
- 3^d, The adapting of the Sound to the Sense.
- 4th, The mixing of the singular and plural Num-
 bers.
- 5th, The giving Majesty and Strength to his
 Verse, with the connecting Particles *Que* and *Et*.
- 6th, The *Collocatio Verborum*, or artful Way of
 placing Words.
- 7th, The Changing the common Pronunciation of
 Words.
- 8th, Verses contrary to the common Measure.
- 9th, 10th, and 11th, His *Alliteratio*, *Allusio Ver-
 borum*, and *Assonantia Syllabarum*.

Under each of these Topicks we find (as I have
 already hinted) such a Number of refined Obser-
 vations,

vations, as are rarely met with in so narrow a Compass as that into which our Author has reduced them. I will mention here and there a Particular.

To begin with the first of the foregoing Articles, *The Varying of the Pause*. This Subject has occurred to our Author, as he tells us, in several Books; but so obscurely, that he shou'd never from thence have apprehended throughly the Varying of the Pause in any Language, if he had not thought of an expedient to discover what is the common Pause in a Verse, that each Language, whereof he had any Knowledge, naturally stops at.

To find out this, he consulted the middling sort of Poets, or the first Practicers in this Art: In this Inquiry (to use his own Words) he observed from *Hesiod* and *Ennius*, among the *Greek* and *Latin* Poets, and afterwards from *Ovid*, with relation to the latter, which he is now more immediately to speak of, that the common Pause or Stop in all *Latin* heroick Verse (to say nothing of the *Greek* which agrees with it in this respect) is upon the first Syllable of the third Foot. This he exemplifies by the fifth and seven following Lines of the first Book of the *Metamorphosis*.

- “ *Ante Mare & Tellus | & quod tegit omnia, Cælum,*
- “ *Unus erat toto | Naturæ Vultus in Orbe,*
- “ *Quem dixere Chæos | rudis indigestaque Moles;*
- “ *Nec quicquam, nisi Pondus, iners; | congestaque*
eodem
- “ *Non bene Junctarum | discordia Semina rerum.*
- “ *Nullus adhuc Mundo | præbebat lumina Titan;*
- “ *Nec nova crescendo | reparabat Cornua Phæbo;*
- “ *Nec circumfuso | pendeat in ære Tellus.——*

All which are paused in the same Place, except one, (the fourth) and in this kind of Measure the *Metamorphosis* is generally written; from whence he collected the natural Pause in the *Latin* Language

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 to be as above-mention'd. He then consulted the
 best Poem of the best *Latin* Poet ; which begins
 with these Lines :

“ *Quid faciat letas Segetes, | quo sydere Terram*
 “ *Vertere, | Mæcenas, | ulmisque adjungere Vites*
 “ *Conveniat, | quæ Cura Boum, | qui Cultus habendo*
 “ *Sit Pecori, | Apibus quanta Experientia parcis,*
 “ *Hinc Canere Incipiam. —*

Our ingenious Author here Remarks, “ That this
 “ great Master has artfully avoided the common
 “ Pause till he comes to the fifth Line ; and he af-
 “ fects to do it as much as possible throughout the
 “ whole Work ; from whence arises one of the most
 “ material Differences in the Versification of *Ovid*
 “ and *Virgil*.” — It is for the Sake of this Circum-
 stance, as he adds, that *Virgil* makes his broken
 Lines in the *Æneid*, which suspend all Pauses ;
 thereby relieving the Ear, and so qualifying it to
 attend with fresh Pleasure.

I have quoted our Author entire upon this Point,
 and have made scarcely any Alteration in his Lan-
 guage ; but I must more briefly mention his following
 Observations: Indeed, with respect to many of them,
 I can do no other, tho' I were to transcribe them
verbatim. Those which relate to the second and
 third of the foregoing Heads, *viz. The Inversion*
of the Phrase, and the Adapting the Sound to the
Sense, fill up the Remainder of this Epistle. The
 former of these, as our Author says, *flings the*
Stile out of Prose, and occasions that Suspence,
which is the Life of Poetry. Of the Latter he
 has extracted many Instances from the *Georgick* and
Æneid. In one Passage, as he notes, the Verse
 labours, *when strong heavy Land is to be ploughed !*
 In another it moves nimbly, *when the Turning over*
light Ground is represented ! In one Line, a ponde-
rous

rous Waggon proceeds slowly! while in two Hemisticks, a Boat bounds over the Po! In one we see Feathers dancing on the Water! another is as rough as the Stem of any Crab-tree! and a third is liquid as Water! one flows like a gentle Stream! in another the Hypanis and Caicus make a vehement Roaring! one tours into the Skies with the highest Mountain in Italy! another falls down as low as the deepest Valley! When the Poet is to describe his Favourite, Eridanus, he raises his Song:

“ *Et gemina Auratus taurino cornua vultu*

“ *Eridanus; quo non alius per pingua culta.*

“ *In mare purpureum violentior influit amnis.*

The Line preceding these, * strikes the Ear with *Myfus* and *Caicus*; here we have *auratus*, *Eridanus*, and *alius*. Then an Alliteration, *per pingua*, and at last the whole Passage rolls on in a dactyl Line, and rushes into the Sea, with an *Affultus* of the Vowel *i*, repeated five times in three Words:

“ *Violentior influit amnis.*

In short, as our Author concludes, there is nothing in Nature that *Virgil's* Verse does not convey to the Ear and the Eye; so that this Subject is inexhaustible, and must be left to every one's particular Observation.

There are eight other Arts of Versification which have been already named, and in which *Virgil* very eminently excell'd. These our Author descants on in his fourth Epistle. He begins with that of *mixing the singular and plural Numbers*. This has a wonderful Effect, and was diligently attended to by *Virgil*, as appears by the Instances he has cited; but was never, as he says, once thought of by *Ovid*, or any other Roman Writer in the Days of *Augustus*.

* *Georgick*. Book iv. Line 370.

The next Particular taken notice of, is *Virgil's* uncommon Use of the Particles *Et* and *Que*. These are frequentest in his most finished Piece; and the Manner in which they are applied, gives Strength and Majesty to the Verse. Majesty, because it occasions Suspence, and raises the Attention; Strength, as connecting the Parts together, in the same Way as the Nerves do those of the animal System.

This Art *Virgil* most certainly learnt from *Homer*, there being nothing more remarkable in the *Greek* Poet's Versification, nothing, as our Author observes, to which the Majesty of it is more owing, than this very thing. He has produced four Examples of it out of the twenty-three first Lines of the *Iliad*.

There are three other Artifices practised by *Virgil*, which our Author exemplifies. These are the *Collocatio Verborum*, which he manages with admirable Advantage; the *Changing the usual Pronunciation*, and *Lines contrary to the common Measure*, or rather without any Measure at all.

The last Excellences ascribed to *Virgil's* Versification are, the *Alliteratio*, the *Allusio Verborum*, and the *Affonantia Syllabarum*. The first of these is of several Kinds; it is *initial*, *single* and *double*; sometimes *treble*, or more frequent. It is likewise *mix'd*, that is, both in the first Letters of the Words, and in the following Syllables. It is sometimes, as our Author adds, so often repeated, that it may be termed *Affultus*, an Attack upon, or a Storming of the Ear. Of each of these, Instances are given, not so many as might be, but enough for illustrating the Subject, and discovering the Taste and Judgment of our Author.

Of the *Allusio Verborum* he has given four Specimens. But he has dwelt much longer on the last thing to be mentioned, the *Affonantia Syllabarum*, or *Rhyme*. Of this, he tells us, there are in *Virgil* the following Sorts: 1. The

1. The *plain direct Rhyme*, which is of two kinds, *single* and *double*.

2. The *intermediate, or casual plain Rhyme*.

3. The *Scanning conclusive Rhyme*, so call'd, as he notes, "because it would hardly be perceived by the Generality of Readers, unless they first scanned the Verse; but when they have done that in three or four Lines, the Ear will afterwards make the necessary Distinction without any further Trouble."

All these several Species our Author has explained and exemplified in their Order. The Theme is perfectly new, as I believe, to most *English* Readers; who had not, I am persuaded, the least Suspicion of meeting with any such Thing as *Rhyme* in *Virgil*. This they have been used to think the Property only of modern Versification, and perhaps below the Grandeur of the *Roman* Language, or the Genius of the Prince of *Latin* Poets. But our Author evinces it to be one of his greatest Excellences, the sole Beauty in which he has the Superiority over *Milton*. In short, it appears by the Instances he has brought, that *Virgil's* Poetry is almost all Rhyme of one kind or other.

But after all, it is not to be supposed that Rhyme is peculiar to *Virgil*. Our Author in this Letter shews, that it is to be found in *Ovid*, *Lucan*, and *Horace*. However, he lets us know that the two former have not, in this Respect, any more than others; conducted themselves with so much Judgment as *Virgil* has done: He generally concluding his strong, sounding, majestick Paragraphs, with a full Rhyme; whereas they begin with such; the Consequence of which is, that the Conclusion of the Paragraph is less sonorous than the Beginning, which must needs have a bad Effect.

Towards the End of this Epistle our Author highly celebrates a modern Writer, *Vanerius*, as a

much better Composer of *Latin* Verses than either *Ovid* or *Lucan*; and as having with great Judgment taken care to imitate *Virgil* in the Particular just mentioned, and many others. There are, as he assures us, in his *Prædium Rusticum*, a great Number of Lines which are worthy of *Virgil* himself; of these he has adjoin'd several Specimens.

In the fifth Letter our Author considers *Milton's* Versification, under the same Heads as he has considered that of *Virgil*, so far as they are capable of a Comparison. He begins with *the Varying of the Pause*, which, he says, is the Soul of all Versification in all Languages.

In order to judge of this Varying in *English* Verse, he first endeavoured (as he had done with respect to the *Latin*) to find out where the Voice naturally makes some sort of Stop in the reading of it. To this Purpose he looked into Mr. *Cowley's Davideis*; and there he soon perceived the common Pause to be at the last Syllable of the second Foot. For Example:

“ *I sing the Man | who Judah's Sceptre bore*
 “ *In that Right-hand, | which held the Crook before;*
 “ *Who from best Poet, | best of Kings did grow;*
 “ *The two chief Gifts | Heaven could on Man bestow.*
 “ *Much Dangers first, | much Toil did he sustain,*
 “ *Whilst Saul and Hell | crost his strong Fate in vain.*
 “ *Nor did his Crown | less painful Work afford—*

Here are seven Lines, and all of them, except the third, paused in the same Place.

Thus our Author discovered from *Cowley* in *English*, the same as from *Ovid* in *Latin*.

He then, as he tells us, turned to the *Paradise Lost*, and there he found *Milton* even surpassing *Virgil* in this Particular. *Virgil* uses the common Pause at the first Line of the *Georgicks*, which
Milton

Milton does not till he comes to the sixth Line of his *Paradise Lost*.

“ *Of Man's first Disobedience | and the Fruit*
 “ *Of that forbidden Tree | whose mortal Taste*
 “ *Brought Death into the World | and all our Woe,*
 “ *With Loss of Eden, | 'till one greater Man*
 “ *Restore us | and regain the blissful Seat,*
 “ *Sing, heavenly Muse | ———*

This Example our Author looks upon as sufficient to confirm what he has asserted in Favour of *Milton*; and he thinks he may venture to affirm that the Verse is varied at least with as much Skill in this famous Poem, as in the very *Georgick* itself: He is even inclined to think with more, because, in this Respect, the *English* Language has the Advantage of the *Latin*, by reason of its Monosyllables.

Before he quits this Article he very judiciously observes, that it is to the artful and uncommon Varying of the Pause, that the Harmony is owing in those two celebrated Lines of Sir *John Denham*:

“ *The' deep | yet clear; | the' gentle | yet not dull:*
 “ *Strong | without Rage, | without ov'rflowing | full.*

This, he tells us, is one of those Mysteries in Verification, which the late Duke of *Bucks* would not suffer Mr. *Dryden* to communicate to the Publick. To the same Art, as he adds, is owing the Delicacy of two of the finest Lines in all the *Latin* Tongue:

“ *Te | dulcis Conjux | te | solo in littore | secum,*
 “ *Te | veniente Die | te | decedente | canebat.*

Of the same Nature, as he remarks, are many Lines in *Milton*, of which this is one:

“ *Him first | Him last | Him midst, and without End.*

In like Manner does our ingenious Author demonstrate *Milton* to be upon an Equality with *Virgil*, in other Arts of Versification. As to the *Inversion of the Phrase*, every Page, he says, of the *Paradise Lost* affords Instances of it. In *adapting the Sound to the Sense* nothing can exceed him. He quotes a Number of Passages from that admirable Work, wherein, as he says, we hear the Warbling of a *Brook*, the Rustling of *Wings*, the rough Sound of *Trumpets* and *Clarins*, and the soft Tone of *Flutes* and *Recorders*: In others we see *Porpoises* and *Dolphins* tumbling about in the Ocean: In some Verses we behold the Rivers running variously; in some the vast *Leviathan* lies extended at Length on the mighty Waters; some labour when the Elephant is working himself thorough the stiff Clay, whilst others with the lesser Animals sprout up as it were in an Instant.

In the mixing of *singular and plural Numbers*, which is also one of the Beauties attributed to *Virgil*, *Milton*, as our Author has shewn in divers Instances, very much excells. He is not capable indeed of a Parallel with the *Roman* Poet in the Use of the Particles *Que* and *Et*, as is obvious to every Body; but in the sixth Thing to be observed, *viz.* the *Collocatio Verborum*, he is no way behind him. *Milton* often places the Adjective after the Substantive, which very much raises the Style.—But the utmost of his Art in this Respect consists, as our Author adds, “ in his removing the Adjective, “ the Substantive, and even the Verb, from the “ Line or Verse in which the Sense is previously “ contained, and the grammatical Construction inverted, to the Beginning of the next Line.” This, as he notes, has a wonderful Effect; especially when

when the Word is a Monosyllable. The following Distichs are a Proof of it:

" *Here finish'd He, and all that he had made*
 " *View'd — and behold all was entirely good.*

Again,

" *Over their Heads triumphant Death his Dart*
 " *Shook — but refus'd to strike.*

Our Author expatiates upon this Head. He has given us an Instance of the extraordinary Power of this *Collocation* also in rhym'd Verse; and he has made it extremely obvious, that the peculiar Force and Expressiveness of those many Passages he has quoted, and others of the like Structure, are to be entirely ascribed to this Circumstance.

The seventh Artifice of *Virgil* that has been taken notice of, is his *Varying the common Pronunciation*. In this, as well as in the eighth, viz. *His Verses contrary to the common Measure*, *Milton*, as our Author has shewn, exactly resembles him. "Those," he observes, "who may be apt to find Fault with such Arts as these (for Arts they are in *Virgil* and *Milton*) little think what it is to write 10 or 12 thousand Lines, and to vary the Sound of them in such Manner as to entertain the Ear from the Beginning to the End of the Work."

The *Alliteration* is the next Thing our Author insists on. That which he terms *single* is so common, he says, in *Milton*, that we need but begin the Poem, or open any Page of it, and we shall meet with it. After several Instances from *Paradise Lost*, he produces two Examples of it from his *Juvenile Poems*. After this he Remarks, that all the Masters of Verse from *Chaucer* to *Milton*, and from *Milton* to this Time, were sensible of this Art,

Art. *Dryden*; as he says, attends to it more than any thing else; *Mr. Pope* begins his Poems with this Delicacy; and it occurs perpetually in *Mr. Pitt's* Translations. He has given a Sample from each of these Authors. He then observes, that *Sir Philip Sidney*, who was very unhappy in Versification, seems to have despised this Beauty in Verse, and even to have thought it an Excellence to fix the Pause always in one Place, namely at the End of the second Foot: So that he must have had no more Ear for Poetry than *Mr. Cowley*. *Spencer*, as he adds, every where abounds in all his Works with Alliterations; one of which he produces, exceeding beautiful:

“ *The Lilly, Lady of the Flow’ry Field.*

Here, as he notes, is a double initial Alliteration, and a continual mix’d Alliteration of the liquid L, which makes the Verse so very musical, that there are few such Lines in our, or any other, Language. He has given a beautiful Instance of Alliteration also from *Fairfax*, who, as he says, was one of the first curious Versifiers amongst us, and who embellishes his Lines continually with this Ornament. But he goes back further than either *Fairfax* or *Spencer*, and affirms those celebrated Stanza’s in our ancient Translation of the *Psalms* owe their principal Beauty to their *Alliteration*.

“ *The Lord descended from above,*
 “ *And bow’d the Heavens high;*
 “ *And underneath his Feet be cast*
 “ *The Darknefs of the Sky.*

“ *On Cherubs and on Cherubims*
 “ *Full royally he rode;*
 “ *And on the Wings of mighty Winds*
 “ *Came flying all abroad.*

Again,

Again, our Author quotes a Line of *Chaucer's*, which has almost all the Arts of Poetry in it.

“ *A Sheffield Whistle bare he in his Hose.*

There is, he says, a fine Alliteration in the Conclusion of the Line, *Bare he in his Hose*, and a mix'd one at the Beginning of it. The *b* in the first Syllables of the second and third Words blends the Sound very agreeably; and lastly, the Inversion of the Phrase (where the Nominative is put immediately after the Verb) is extremely poetical: *Bare he*. He adds, *Chaucer* seems, by the Help of a delicate Ear, and a curious Judgment, to have learnt all his Graces from *Virgil*. 1. His Rhyme, 2. His Inversion of the Phrase; and 3. His Alliteration. The Varying of the Pause he does not seem to have attended to. But to return to *Milton*.

Having spoken sufficiently of the *initial*, our Author now comes to the *mix'd Alliteration*. And this latter, he tells us, is almost as common as the former. In some of the Examples of this which he has selected from *Paradise Lost*, the *Allusio Verborum* also, or Mixing of Sounds, is very manifest. Of this last he has set down a Specimen in rhym'd Verse, from *Pitt's Æneid*, on the Graces of which he has expatiated. In a Postscript to this Epistle, he resumes the Topick of *the Collocation of Words*, and points out the Beauties of a Passage in *Milton*, which, in Respect thereof, merits a very particular Consideration, and which had escaped his Notice, when he was afore handling that Subject.

Our Author next proceeds in his sixth Letter to the *Assonantia Syllabarum* or *Rhyme*, which is the eleventh Thing, in Order, ascribed to *Virgil*, as one of the grand Excellences of his Versification. And

And here I shall venture, for the Pleasure of my Readers, to transcribe his Reflections upon this Head.

“ I have shewn,” says he, “ how much *Virgil* abounds in Rhyme ; from whence I conclude, that it may be reasonably supposed *Rhyme* had its Original from a nobler Beginning than the Barbarity of Druids and Monks. It is very probable that *Chaucer*, *Dante*, and *Petrarch* learnt it from *Virgil*, and that other Nations followed the Example they had set them.

“ To say the Bards rhym’d in the Times of grossest Ignorance, merely by their own Invention, only proves that Rhyme is naturally harmonious. We are told by the Learned that the *Hebrew* Poetry is in Rhyme, and that wherever any Footsteps of this Art are to be traced, Rhyme is always found, whether in *Lapland* or in *China*.

“ If it should be objected that the *Greek* Tongue is an Exception to this general Rule ; that Matter perhaps may be disputed, or a particular Answer might be given. But that the *Latin* Language is a Friend to Rhyme is clear beyond all doubt ; and the same is as true of all the living Tongues that are distinguished in the learned World.

“ It is no Wonder that Verse without Rhyme has so many Advocates amongst the Dealers in Poetry, because of its Facility. Rhym’d Verse with all its Ornaments, especially the artful Way of Varying the Pause, is exceeding difficult ; and so are all curious Productions of Art. Fine Painting, fine Musick, or Sculpture, are all very hard to perform ; it is the Difficulty that makes those Performances so deserving of Applause, when they attain the highest Perfection. As to the Matter before us ; Rhyme (as
“ Mr.

“ Mr. Dryden justly observes) never was *Milton's*
 “ Talent. This appears from his *Juvenile Poems*.
 “ And when he sat down to write his *Paradise*
 “ *Lost*, his Imagination was too vigorous, too lofty
 “ to be shackled by Rhyme. It must be own'd,
 “ that a thousand Beauties would have been lost,
 “ which now shine with amazing Splendor in that
 “ Poem, if *Milton* had wrote in the most exquisite
 “ Rhyme. But then, on the other Hand, it is as
 “ certain that, upon the Whole, it would have been
 “ a more agreeable Poem to the Generality of Read-
 “ ers than it is at present.

“ However, we must take *Paradise Lost* as it is,
 “ and rejoice that we have in it one of the finest
 “ Works that ever the Wit of Man produced:
 “ But then the Imperfection of this Work must
 “ not be pleaded in favour of such other Works as
 “ have hardly any thing worthy of Observation in
 “ them.”

In the Postscript of this Letter our Author recol-
 lects an Artifice of *Virgil*, which he had heretofore
 omitted taking Notice of, that is, his sudden vary-
 ing the Tense of the Verb from the preterperfect to
 the present. This, as he says, makes the Thing
 described more immediately present than it would be
 otherwise. He does not remember an Example in
Milton of this Nature, but he quotes one from *Fair-*
fax, in which the Advantage of such a Construction
 is very obvious.

In the seventh Epistle he collects the Passages of
 the *Æneid*, mention'd in the former Letters, and
 brings them together with the *rhym'd* and *blank*
 Translations. The Versions here made use of are,
 for the Rhyme, Mr. *Pitt's*; for the other, Dr.
Trapp's. The Design of this Collation is, as our
 Author himself tells us, to demonstrate, against an
 Opinion that seems now to prevail, the Preference
 of *rhym'd* to *blank* Verse: Which will admit of no
 Con-

Controversy, if it appear, as he says, by the Comparison, “ That the *rhym’d* Verses have not only
 “ more Harmony and Conciseness, but likewise that
 “ they express *Virgil’s* Sense more fully and more
 “ perspicuously than the *blank* Metre.”

In the eighth Letter our Author enters upon a Refutation of two very false Positions, which have been asserted by several Persons, especially Foreigners, *viz. First, That there is no such Thing as Measure, or Feet, long and short Syllables in English Words. Secondly, That the French Language is more fit for Heroick Verse than the English.*

But his Reflections on these Errors, with some other curious Observations, must be refer’d to our next History.





THE
HISTORY
OF THE
WORKS of the LEARNED.

For AUGUST, 1739.

ARTICLE VI.

Letters concerning poetical Translations, &c.



IN the last Paragraph of the foregoing Article we mentioned two very false Positions, in Derogation of the *English* Language, upon a Refutation of which our Author enters in his eighth Letter. It is the former of these Doctrines only that is overthrown in that Epistle; as the other is in the ninth.

These Assertions, so groundless in themselves, and so dishonourable to our Tongue, may owe their Credit, in a great Measure, to the Reputation of *Vossius*, who has advanced them in his *Treatise de Poematum cantu*, &c. Our ingenious Author, in his Examination of them, observes, with respect to the

G

first

first Point, "That tho' it be very true, that our
 " Language does not abound with Dactyls and Spon-
 " dees, we have yet Words enough which are per-
 " fect Iambick and Trochaick Feet; and this na-
 " turally makes our Verse Iambick." He instances
Divine, Attend, Directs, which, he says, are as per-
 " fect Iambicks as any *Latin* Words of two Syllables;
 " and so are most of our Monosyllable Nouns with
 " their Particles: such as, *The Lord, The Man, The*
Rock. Every one, as he adds, must perceive, "that
 " in all these Words, the last Syllable strikes the
 " Ear more than the first; or, in other Words, the
 " last is longer than the first, which is all that
 " makes an Iambick *Latin* Foot."

As for Trochaicks, we are no more destitute of
 them. The following Words, *People, Substance,*
Angels, Cheerful, and the like, are all Trochaick
 Feet; "for it is easily observed, that the first Sylla-
 " ble dwells longer on the Ear than the latter.

Our Author wonders that *Vossius*, who was a
 Canon of *Windsor*, did not perceive this in the
 Metre which he could not but often have heard at
 Church.

" All People that on Earth do dwell,
 " Sing to the Lord with cheerful Voice.

Suppose, as he notes, the two Lines were al-
 tered thus,

" All ye People that on Earth dwell,
 " Sing to the Lord with Voice cheerful.

" Here the natural Sound of the Words *People*
 " and *Cheerful* is very much alter'd, by their
 " being wrong plac'd; or rather the Verse is quite
 " destroy'd."

Our Author illustrates and confirms this Point by
 two other Examples: one from *Milton*; another
 from *Cowley*. Upon the whole he says,

" It

“ It is plain that *Vossius*, who came into *Eng-*
 “ *land* when he was pretty much advanc’d in Years,
 “ and in all Probability convers’d chiefly in *Latin*
 “ or *French*, knew nothing at all of the Pronun-
 “ ciation of *English* Words. We have as certainly
 “ Feet or Numbers in our Language, as in the
 “ *Latin*; and indeed the *Latin* seems to be rather
 “ more arbitrary in this respect than the *English*:
 “ For what Reason can be given why *Ma* in *Manus*
 “ is short, and *Ma* in *Manes* is long? Why *a* in
 “ *amens* is long, and *a* in *amans* short, and the
 “ like of other Words, too numerous to relate?”

Our Author after this makes it appear, that
 all *English* Verses are *Iambick*. He concludes
 with observing, that “ The Particle *and*, as well
 “ as some other Monosyllables, may be said
 “ to be common, like many Words in *Latin*;
 “ they submit themselves to be alter’d by the Voice
 “ in reading, and may be pronounced either long
 “ or short: But other Words cannot be so mana-
 “ ged. And here (as he adds) it may be properly
 “ noted, that *Milton* has a very artful Way of va-
 “ rying his Numbers, by putting a Trochaick Foot
 “ at the beginning of a Verse; and the Reason
 “ why he could do it, is, that the Verse is not
 “ enough formed in that Place for the Ear to per-
 “ ceive the Want of the proper Measure.” The
 Examples of this kind, he tells us, are very nu-
 merous: He mentions only two.

Having thus, in the eighth Letter, asserted the
 metrical Property of the *English* Language, against
 the Slander of a Foreigner, who was in Gratitude
 bound to speak at least as favourably of it as it de-
 serv’d; he proceeds in the ninth Epistle to confute
 that other Mistake of his, afore-mention’d, *viz.*
The superior Fitness of the French Tongue for heroic
Poese above the English,

In Opposition to this, our ingenious Author first remarks, That what the *French* call Heroick Verse, is the very worst sort of Verse that can be contriv'd. For, as he says, " If the Excellence of Verse consists chiefly in varying the Pause, as it has been shewn to do in the *Latin*, and would do the same in the *Greek* and other Languages ; what must be thought of that sort of Versification in which the Pause is most strictly preserved in the same Place in every Line, be it for ten or twenty thousand together, especially in Verses of twelve Syllables ?"

He indeed very candidly owns, that an *Englishman* may not perhaps be a very proper Person to make this Objection to *French* Verse : He therefore produces upon this Head the Opinion of several of their own Writers. I shall just mention what he more fully insists on. *Ronsard* acknowledges that their *Alexandrine* Lines have too much Prattle ; and that it is a Fault in their Poetry that one Line does not run into another. The Author of the History of *French* Poetry confesses, that the constant Pause in their Lines makes the Poetry tedious.—And the Translator of *Quintilian* says directly, that it is owing to the continual Sameness of Numbers that their Verse cannot please long.—Our Author himself adds, " The eternal Repetition of the same Pause is the Reverse of Harmony. We had this wretched sort of Metre amongst us formerly, till *Chaucer*, justly stiled the Father of *English* Verse, introduc'd a more pleasing Measure, being the first who ever wrote in rhym'd Couplets of ten Syllables each Line ; which is now found, by the Experience of so many Ages, to be the most majestick and most melodious kind of Verse." In short, there are some natural Impediments, our Author says, in their Language, which render it impossible the *French* should ever equal the *English*

English in Poetry. Among many that he might enumerate, he assigns the two following:

1. " Their Words do not sound so fully as ours,
 " of which these Nouns are Examples, *God, Dieu.*
 " *Man, L'Homme.* In both the *English* Words
 " every Letter is perceived by the Ear. In the
 " *French* the first Word is of a very confused
 " Sound, and the latter dies away in the mute. So
 " *Angels, Ange. Head, Tete.* And innumerable others.
 " And in Verbs, *to love, to hate, Aymer, Hayir.*
 " In the *English* the Sound is clear and strong. In
 " the *French* the last Letter is dropp'd, and the
 " Words do not dwell upon the Ear like the
 " *English.*

2. " They have too many Particles." This our Author sufficiently proves by a single Example from *Milton.*

" So spoke, so wish'd much humbled *Eve*, but
 " Fate
 " Subscrib'd not; Nature first gave Signs, impress
 " On Bird, Beast, Air; Air suddenly eclips'd
 " After short Blush of Morn.———

" Now (as he says) to put this Passage into
 " *French*, all the following Particles, must be
 " added. *Le, La, Des, Les, Les, Le, Le, Un, Du.*
 " Of which there is not one in the *English*: And
 " what an Effect this would have in Heroick
 " Verse, may easily be judg'd."

So much for *Vossius*, and his *French* and *English* Poetry. We see, at the Close of this Letter, that the judicious *Morhof* had a very different Opinion from his upon this Head. Our Author has quoted it, as also the Judgment that learned Critic pass'd upon our admired *Cowley* above fifty Years ago, which, he says, agrees with that given of him lately by Mr. *Pope* in one of his *Horatian* Epistles.

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At the Close of this Letter he remarks, That Foreigners frequently judge with more Exactness of our Countrymen's Performances than the Generality of the Natives: And he thinks *Fabricius* entirely in the right, when he pronounces *Dryden's* Translation of *Virgil*, which has been so much esteem'd and applauded by us, a Performance altogether unworthy of the Original. The Words of that Writer, in Disparagement of our famous *Laureate*, are as follow,

*Sepe, Maro, dixi, quantum mutatus ab illo es !
Romani quondam qui stupor Orbis eras.
Si te sic tantum voluisset vivere Cæsar,
Quam satius, flammis te periisse foret.*

In the tenth Letter, which is the last, our Author has made a very brief Recapitulation of the Subjects he has been handling. In the preceding Letters he thinks he has sufficiently shewn, that *Virgil* and *Milton* had good Reason to begin with *Hinc canere incipiam. Nunc te Bacche canam. Arma Virumque cano.* Sing heavenly Muse. Their Verse, he says, is all *Musick*, and that is the Reason why their Poems universally please, and never satiate: Harmony is essential to Poetry; nor will the finest Sense deserve the Name if the Verse be not melodious. But what he chiefly hopes he has made out is, the noble Descent of Rhyme; that it does not owe its Original to *Druids*, or to *dreaming Monks*, since it is certain there is more Rhyme in *Virgil*, than there can be in any *English* Translation of his Works. The Conclusion of the whole Matter, as he adjoins, is this: " Rhyme is certainly one of the chief Ornaments of *Latin* Verse, even of *Virgil's* Verse: Most of his wonderful, harmonious Paragraphs are concluded with a full, strong, plain Rhyme: And if this be the Case; if *Virgil's* Verse would lose one of its chief

“ chief Ornaments by being stript of Rhyme,
 “ what would *English* Verse do without it?—Rhyme
 “ has many Enemies because of its Difficulty, when
 “ accompanied with all the other necessary Arts
 “ of Versification: It is a particular Talent which
 “ very few are blessed with, and ought to be es-
 “ teemed accordingly: But if we give way to the
 “ Disuse of it, and even suffer blank Verse to be
 “ brought in Competition with it, Poetry will in
 “ a short Time be lost in *England*, as it has been
 “ long since in *Italy*, and from this very Cause.
 “ They have blank-vers’d *Homer*, *Virgil*, and
 “ *Milton*, and all the *Classick Poets*: And if we
 “ follow their Example in applauding this kind of
 “ Verse, we must expect the same Consequences.
 “ We should be the more to blame in this Re-
 “ spect, because we have lately had so many ex-
 “ cellent Writers of proper Verse amongst us, as
 “ *Addison*, *Rewe*, *Prior*, and many others; and
 “ have now *Mr. Pope*, *Mr. Pitt*, &c. *Milton* is
 “ never to be mentioned as an Example in Favour
 “ of blank Verse: To supply the Want of Rhyme
 “ in him, there are so many Arts of Verse, such
 “ Variety of Melody, that it would require no
 “ small Volume to point them out.”

To this our Author has nothing more, he says,
 to add, “ But that it is a very surprising thing, that
 “ *Milton* ever undertook to write in such a *Stile* as
 “ he has made use of, and yet more surprising that
 “ he should be read by all sorts of People, con-
 “ sidering that the *Stile* is more properly *Latin* or
 “ *Greek* than *English*.”

Both these *Admirabilia* he supposes to proceed from
 one and the same Cause, viz. the *English Bible*. His
 Proof of this Point is very ingenious. The Sum of it
 is, that *Milton* acquired his *Stile* from the *common*
Bible; and that this Translation is providentially
 adapted to the *Greek and Latin Collocation*, or Ar-
 rangement

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rangement of Words. That it is so, he proves by
the following and some other Texts.

Psaln v. 3. *My Voice shalt thou hear in the Morn-
ing, O Lord; in the Morning will I direct Prayer
unto thee, and will look up.*

Matthew xiii. 1. *The same Day went Jesus out of
the House, and sat by the Sea-side.*

John ii. 11. *This Beginning of Miracles did Jesus
in Cana of Galilee.*

John xii. 16. *These Things understood not his Dis-
ciples in the first.*

He Remarks afterwards, that the late Dr. Clarke
also certainly learnt his Way of Writing from it; no-
thing can be more clear than his *Stile*, and yet no-
thing can be more like the Greek or *Latin*, agree-
bly to the *English Bible*. Of this he produces one In-
stance from his Exposition of the *Church Catechism*.*

At the Close of all he observes that the Bible in
English may be properly called the *Standard* of our
Language: "For this Book contains a Variety of
" every kind of *Stile*, the *Poetick*, the *Historick*,
" the *Narrative*, and all framed after the Manner
" of the most learned Tongues: So that whilst
" this Book continues to be as publickly used among
" us as it is at present, the *English* Language can-
" not receive any great Alteration; but all sorts of
" learned Men may write, either in Verse or Prose,
" in the most learned Manner in their native
" Tongue, and at the same time be perfectly un-
" derstood by the common People. Indeed, if ever
" we should be so unhappy as to be deprived of the
" publick Use of that Book, all that came with it
" must go with it; and then farewell the *English*
" *Language*, farewell *Milton*, farewell *Learning*, and
" farewell all that distinguishes Man from Beast."

* Next after the Creed are in natural Order placed the Ten Com-
mandments. *There is nothing, our Author says, in Demosthenes, or
Tully, more inverted than this Passage; and yet the meanest Per-
sons understand it; which can proceed from nothing, but their having
been from their Childhood accustomed to this Language in the Bible.*

ARTICLE

ARTICLE VII.

I do not go out of my Province when I take notice of any extraordinary Phænomenon in the Republic of Letters; and as such I look upon the two following Pieces, signed ROMAINE. The first of them is an ODD Composition; but the latter merits an other-guess Epithet, which I leave the Reader to apply. They have been already published in one of the Evening Papers; but being desired by an Acquaintance of one of the Parties concerned to insert them in this Work, whereby he imagined they would come under the Notice of some Persons whom they might otherwise escape, and having obtained Mr. Warburton's Consent, I was willing to comply with so reasonable a Request; especially as I thought it my Duty to concur both with the said Mr. Warburton and Mr. Romaine, in displaying to the World, as far as I am able, so rare an Example of Sincerity, Candour, and Politeness, as appears in these Epistles. The first of them was written, as we see, from Epsom, and address'd to the Author of The Divine Legation of Moses demonstrated, under this Superscription,

To the Rev. Mr. Warburton, at Bruton near Newark upon Trent, Nottinghamshire, by London.

Here is a Copy of it.

Surrey, Epsom, Oct. 4, 1738.

Reverend Sir,

“ **I** Happened lately to meet in Company with
 “ some Clergymen, where your last excellent
 “ Book, *The Divine Legation of Moses*, was the
 “ Subject of their Discourse: As I had read it
 “ more than once, with a great deal of Pleasure,
 “ and

“ and had ever admired your elegant Stile, great
 “ Learning, and Strength of Argument, and had
 “ been used to hear the same Praises from others,
 “ I was very much surpris’d to hear those, whom
 “ I imagin’d from their Character to be Men of
 “ good Sense, and that ought to commend and
 “ encourage whatever tended to promote true Re-
 “ ligion, speak with great Disrespect of your Per-
 “ formance. I thought myself concern’d to defend
 “ the Truth, and to my great Satisfaction I found,
 “ upon a short Inquiry, that what they advanced
 “ affected nothing which you had already writ,
 “ but what you had promis’d; *Here was large*
 “ *Room for Mirth, and one could not but laugh at*
 “ *the Oddness of some Men’s Tempers, who are so*
 “ *ridiculous as to censure what they have never*
 “ *seen, and to condemn what it is impossible they*
 “ *should yet judge of.* When they saw how unjust
 “ their Reflections were, that they might not (like
 “ true Disputants) seem to give up the Point, they
 “ attack’d even the Proposition which you have
 “ promis’d to demonstrate; and I must ingenuou-
 “ ly confess, that they put some Queries to me,
 “ which I, being no great Proficient in Divinity,
 “ was not able to answer. This, and the Oppor-
 “ tunity of returning my GRATEFUL ACKNOW-
 “ LEDGMENTS for what you have wrote, was the
 “ Occasion of the Trouble I now give you; and
 “ as you are the only Person I have heard of, who
 “ has thoroughly consider’d this Subject; as your
 “ Character is concern’d in the Affair, and as I
 “ would (if it was in my Power) hinder the least
 “ Fault from entering your finish’d Performances,
 “ and could wish that ENVY ITSELF MIGHT BE
 “ DUMB, I hope you will favourably interpret
 “ my sending you these (which are to me, tho’ not
 “ to you) Difficulties, and oblige me with an An-
 “ swer

“ fwer to them, if ever an idle half Hour should
 “ lie heavy on your Hands.

“ They first mentioned the Parable of *Dives*
 “ and *Lazarus*; *Dives* desired *Abraham* to send
 “ *Lazarus* to his Brethren, lest they should come
 “ into that Place of Torments, and to assure them
 “ that there was such a State: The Answer is, *That*
 “ *if they believe not Moses and the Prophets, that*
 “ *neither would they believe tho’ one rose from the*
 “ *Dead*. Then there is greater Evidence for this
 “ Truth in *Moses* and the *Prophets*, than a Message
 “ from the other World would be.

“ John v. 39. *Search the Scriptures, for in them*
 “ *ye think ye have eternal Life, and they are they*
 “ *which testify of me*. All the Scriptures testify
 “ of *Christ* and *Moses*, Ver. 46, 47. in a particular
 “ manner; so they had, or thought they had, e-
 “ ternal Life in his Writings. St. *Paul* preach’d
 “ a Resurrection of the Dead and future State,
 “ on *Moses’s* Authority, as *Acts* xxvi. 22, 23.
 “ *Witnessing both to small and great, saying none*
 “ *other things than those which the Prophets and*
 “ *Moses did say should come: That Christ should*
 “ *suffer, and that he should be the first that should*
 “ *(which implies that others were to) rise from the*
 “ *Dead*. And what, adds one of the Company,
 “ did *Moses* affirm that *Christ* should suffer, and
 “ rise from the Dead, and that others after him
 “ should arise? And doth St. *Paul* affirm he doth
 “ say so? And will the learned *Warburton* censure
 “ the Christian Writer? All I could Answer was
 “ to this Effect, that those Objections proved no-
 “ thing, unless they could produce a Passage from
 “ *Moses* himself, where he mentioned a future State.
 “ To this it was answered, that these Texts suppose
 “ it was or ought to be there: That the Law was
 “ Spiritual, *Rom.* vii. 14. That *they* (Jews) had
 “ Prophets continually to teach them the Spiritual
 “ Meaning

“ Meaning of it: That Angels often appeared :
 “ That God himself very often spoke to them :
 “ That the Gospel was preached to them, *Heb.*
 “ iv. 2. that *Heb.* ix. supposes all the Types Spi-
 “ ritual, and that this was signified to the *Jews*,
 “ as Chap. viii. 5. and x. 1. They asked me in
 “ what the Image of God in *Adam* consisted ?
 “ What was the Meaning of the Tree of Life ?
 “ The Reason given for the Prohibition of Mur-
 “ der ? What is *Abel’s* Sacrifice, was it not in
 “ Faith he offered—Faith in what ? What is
 “ *Enoch’s* Translation ? What means, *they were*
 “ *gathered to their Fathers, slept with their Fathers,*
 “ &c. so often used ? What means the whole 11th
 “ Chapter of *Hebrews*, and Ver. 35 in particular,
 “ where St. *Paul* having mentioned those who ac-
 “ tually did see the Promises afar off, says, that
 “ they expected a better Resurrection ? And lastly,
 “ does *Christ* argue fairly, *Matt.* xxii. 31. con-
 “ cerning the Resurrection, if he does, it follows
 “ by a logical Inference, that *Moses* enforces the
 “ Observance of the Law by the Hopes of a fu-
 “ ture State ?

“ There are to me many Difficulties in these
 “ Points, which I confess I could not answer,
 “ having neither Learning nor Acquaintance e-
 “ nough in the ancient Languages ; but I hope to
 “ see them all cleared up by you, and flatter my-
 “ self that you will not think you act out of Cha-
 “ racter, when you inform the Ignorant, confirm
 “ the Wavering, and oblige a SINCERE ADMIRER.
 “ If you would be so good as to think any thing
 “ I have said worthy your Notice, and would con-
 “ descend to write one Word to fix my Doubts,
 “ you will lay the GREATEST OBLIGATION
 “ on your constant Reader, and most humble Ser-
 “ vant,

W. ROMAINE.

After

After this Letter, we find in the General Evening-Post (May 24, — 26, 1739,) where it is printed, the following Paragraphs relating to it.

N.B. Mr. Warburton, on the Receipt of this Letter, not being able, by all the Inquiry he could make, to find out who this W. Romaine was, return'd him a very short, but very civil Answer; in which, however, he gave him to understand, that it was a necessary Part of the Argument of the Divine Legation, &c. to prove that the Fathers, Patriarchs, and Prophets, of the Jewish Line, had a Knowledge of a future State, and the Redemption of Mankind by the Messiah.

But unluckily, Mr. Romaine's Letter was wrote after, and transcribed from his Sermon, as should seem from several similar Periods. For Instance, speaking of the Parable of Dives (as he calls him, both in the Sermon and Letter) and Lazarus, Page 25. he has these Words, to be found likewise in the Letter, Then there is greater Evidence for this Truth in the Writings of Moses and the Prophets, than even a Message from the other World would be. Again, Page 26. Doth Moses then say that Christ was to suffer and to arise from the Dead? And doth St. Paul affirm that he doth say so? And can any Christian, after this, doubt whether such Doctrines are really taught by Moses? And again, Page 6. Many strong and unanswerable Arguments, which suppose that it (a future State) is, and prove that it ought to be there, (in the Law of Moses.)

So that it appears, the End of Writing his Letter was to avoid the Imputation of being so ridiculous, (as he well expresses it) as to censure what he had never seen, and to condemn what it is impossible he should yet judge of. This, he hoped, a Reply to his Difficulties would in some Measure prevent.

Accordingly,

Accordingly, two or three Hints given him in the Answer to his Letter, (which might have kept him from making himself *ridiculous*) have served this Purpose, and he has produced them as *common* Objections to his Notions: Page 36. he introduces one of them in this Manner, *But if it should be said, as it often has been, &c.*

Lastly, Mr. *Warburton*, in Justice to his Reverend Brethren, thinks fit to declare, that he does not believe one Word of what the said Mr. *Romaine* writes of a Conversation with them on the Subject of his Book. He is too well acquainted with their Candour and Learning, to think they could ever afford an Opportunity to this *benevolent* Gentleman, to *laugh at the Oddness of their Tempers, &c.* but takes it for granted, that this *worthy* Man had no other Meaning than to conceal his own kind *Intentions*, under a false Accusation of his Brethren.

The foregoing Letter, in the Hand-writing of Mr. *Romaine*, is to be seen at Mr. *Fletcher Gyles's*, Bookseller, in *Holborn*.



The

The Publication of the preceding Epistle by Mr. Warburton, and the ensuing Remarks, happen'd, it seems, to offend Mr. Romaine; who, a few Days after, notified his Resentment to the World, by a Letter in the General Evening-Post for June 2—5. This is a Performance that can hardly be Parallel'd amongst the Productions of any other Clergyman; and is the properest Supplement that can be to the celebrated Oxford Sermon, preach'd some time ago by the same Reverend Gentleman. I am perswaded, there is not one of my Readers who will be of a different Opinion, when he has perus'd it as here ensuing.

To the Author of the *General Evening-Post*.

S I R,

AS Mr. Warburton hath violated the Rules of Decency, by publishing in your Paper of May 26, a private Letter of mine without my Leave; I think it necessary to say, that the Notes upon the Letter cannot be allowed to be an Answer to any thing advanced, either in the Letter or the Sermon, but were designed to take off People's Attention from the Points in Dispute, to a Personal Quarrel. I have no bad Opinion either of Mr. Warburton's Capacity or Learning; but he might have made a better Use of them, than to think he deserved, or that I meant in earnest those Compliments in the Letter; as he did, or at least, says he did. He says, he gave me some Hints in his Letter, which might have hinder'd me from making myself ridiculous; I suppose he means by publishing my Sermon. If I should be provoked to publish his Letter to me, and my Answer to it, it would then sufficiently appear who is ridiculous; but

but unless Necessity forces me, I shall not answer him any more in that *low Way*, which he and his Bookseller have chosen to dispute in. Whether I have answered any thing, which he hath not published, may be seen from his Title Page, *The Divine Legation of Moses demonstrated from his Omission of a future State*, and his Abridgment of the second Volume in the Appendix to the *Alliance*. He supposes the Conversation was false: If he pleases to answer the Sermon, or to advance any thing new upon the Subject, he will find that it was not false, but that there are Numbers of Clergymen who understand the Subject, and are ready to defend it against him.

Quere, Hath not Mr. Warburton recanted his whole Scheme, as delivered in the Appendix to the *Alliance*, and the second Proposition of the *Divine Legation*, in the first Paragraph of his *N. B.*

— Where he says, “ It was a necessary Part of the Argument of the *Divine Legation*, &c. to prove that the Fathers, Patriarchs and Prophets of the *Jewish* Line, had a Knowledge of a Future State, and the Redemption of Mankind by the Messiah.”

W. ROMAINE.

This Letter would bear a very curious and entertaining Comment: Nay, I doubt not but an Edition of it by itself, cum notis variorum, which might fill a moderate Volume, would do the Editor a great deal of Honour, and abundantly recompense his Trouble. He will find a noble Scope for the Exercise of his own Genius. He may leave to others, Grammatical Niceties, and employ himself in descanting upon the Logic of the first Period; the Probity and Candour that shine so conspicuously in the second; the Bravery and Generosity that appear so eminently in the third; the Sagacity and Subtilty of the rest; and the

the uncommon Modesty, notwithstanding the Elegance and Graces, of the whole. Much do I wish, that I had Leisure and Ability for so laudable an Undertaking; but as indeed I have not, I must content myself with being in a lower Degree instrumental, for conveying to the World an Idea of Mr. Romaine's most excellent moral as well as natural Accomplishments.

ARTICLE VIII.

Among the extrinsic Recommendations of that new and accurate Edition of the Prose Writings of Mr. John Milton (lately published by A. Millar, opposite St. Clement's Church in the Strand, London) the Life of that incomparable Person, compiled by the Reverend and Learned Mr. Thomas Birch, and prefixed thereto, is very considerable. This Article shall consist of an Abstract of his Account; which may be regarded as an Improvement on those Memoirs of that admired Author, which were drawn up many Years since, by Toland, and on those also lately compiled by the elder Mr. Richardson, and placed in the Front of his and his Son's Explanatory Notes and Remarks on Paradise Lost; of which last an Epitome was printed in the Republick of Letters for January 1735.

MR. John Milton (according to Mr. Birch) was descended of an ancient Family of that Name at Milton, near Abingdon in Oxfordshire. His Grandfather, being a zealous Papist, disinherited his

H

Son,

Son, the Father of him we are writing of, on account of his embracing the Protestant Religion when he was young, which obliged him to retire to *London*, where he applied himself to the Business of a Scrivener, and by his Diligence and Oeconomy gained a competent Estate. He was a Man of a good Taste in Music, in which he made so considerable a Progress, that he is said to have composed an *In nomine* of forty Parts; for which he was rewarded with a gold Medal and Chain by a *Polish* Prince to whom he presented it.

He married *Sarah*, of the Family of the *Castons*. She was a Woman of incomparable Virtue and Goodness, and by her Mr. *Milton* had two Sons and one Daughter. The eldest Son was named JOHN, the Subject of the present History; the younger CHRISTOPHER, who being designed for the Study of the Common Law of *England*, was enter'd young a Student of the *Inner Temple*, of which House he lived to be an ancient Benchers; and kept close to that Study and Profession all his Life-time, except during the Civil Wars in *England*; when he adhered to the Royal Cause, and became obnoxious to the Parliament, by acting to the utmost of his Power against them, so long as he kept his Station at *Reading* in *Berkshire*; and therefore as soon as that Town was taken by the Parliament-Forces, he was obliged to quit his House there, and steer'd his Course according to the Motion of the King's Army. When the War was ended, and his Composition made through his Brother's Interest with the then prevailing Powers, he betook himself again to his former Study and Profession, following Chamber-Practice every Term; yet came to no Advancement in a long Time, except a small Employment in the Town of *Ipswich*, where and near it he spent all the latter Time of his Life. In the beginning of the Reign of King *James II.* he was recommended

recommended by some Person of Quality to his Majesty ;
 and at a Call of six Serjeants received the Coat, and
 the same Day was sworn one of the Barons of the
Exchequer, and knighted ; and soon after made one
 of the Judges of the *Common-Pleas*. But his Years
 and Indisposition rendering him unable to bear the
 Fatigue of publick Employments, he continued not
 long in either of those Stations ; but, obtaining his
Quits, retired to a Country-Life, his Study and
 Devotion. *Anne*, the only Daughter of Mr. *John*
Milton the elder, had a considerable Portion given
 her by her Father, in Marriage with Mr. *Edward*
Phillips, Son of Mr. *Phillips* of *Shrewsbury*. By
 him she had, besides other Children, two Sons,
John and *Edward*. She married for her second
 Husband Mr. *Thomas Agar*, who had by her two
 Daughters, *Mary*, who died very young, and
Anne, who was living in the Year 1694.

But to return to him who is the principal Sub-
 ject of these Extracts ; all who have wrote of him
 agree in celebrating the uncommon Progress he made
 in his Studies while at School, from whence he was
 sent to the University of *Cambridge* at seventeen
 Years old. He was enter'd of *Christ's College*
 there, in the year 1625, where he was put under
 the Tuition of Mr. *William Chappell*, afterwards
 Bishop of *Ross* in *Ireland*. He had already given
 Proofs of his early Genius for Poetry. He was
 extremely belov'd and admir'd by the whole Uni-
 versity, and perform'd his Academical Exercises
 with great Applause, some of which are still ex-
 tant among his *Poems on several Occasions*, and at the
 End of his *Familiar Letters*. In 1628 he took the
 Degree of Bachelor of Arts. He then left the Col-
 lege, to the great Regret of most of his Fellow
 Students. For the Space of five Years after, he
 lived, for the most part, with his Father and Mo-
 ther at their House at *Horton* near *Colebrook* in

Buckinghamshire, whither his Father, having got an Estate to his Content, and left off all Business, was retired. Here, at full Leisure, he read over all the *Greek* and *Latin* Writers; making now and then a Visit to *London*, to buy Books, meet his Friends from *Cambridge*, or learn something new in Mathematics or Music, with both which he was extremely delighted.

Upon the Death of his Mother, he obtained Leave of his Father to travel. He set out for *France*, accompanied only by one Man, who attended him through all his Journey. At *Paris* he waited upon the Lord *Scudamore*, Ambassador there from King *Charles I.* His Lordship received him with great Civility; and, understanding that he had a Desire to make a Visit to *Hugo Grotius*, Minister from *Christina*, Queen of *Sweden*, at the *French* Court, sent several of his Attendants to wait upon him, and introduce him in his Name to that Great Man. After a few Days, not intending to make the usual Tour of *France*, he took his Leave of the Lord *Scudamore*, who gave him Letters to the *English* Merchants residing in any Part through which he was to travel; wherein they were requested to do him all the good Offices that lay in their Power. From *Paris* he hastened on his Way to *Nice*; where he embarked for *Genoa*, from whence he went to *Leghorn* and *Pisa*, and so to *Florence*. In this City he staid two Months, during which Time he contracted an Intimacy with several Persons of the highest Distinction for Learning and Quality, and was daily present at their private Academies, which they held, according to the laudable Custom of *Italy*, for the Improvement of Learning and Friendship.—

From *Florence* he proceeded to *Sienna*, and from thence to *Rome*, where he staid about two Months, and became acquainted with several learned Men, particu-

particularly *Lucas Holstenius*, Keeper of the *Vatican Library*, who shewed him all the *Greek Authors*, whether published or otherwise, which had passed through his Correction; and introduced him to Cardinal *Barbarini*, who, at an Entertainment of Musick performed at his own Expence, waited for him at the Door, and introduced him into the Assembly. To thank *Holstenius* for these Favours, *Milton* wrote the ninth of his *Familiar Letters*, dated at *Florence, March 30, 1630*.

From *Rome* he travelled to *Naples*, where he was introduced by a certain Hermit, who accompanied him in his Journey from *Rome* thither, to *Giovanni Baptista Manso*, Marquis of *Villa*, a *Neapolitan* by Birth, a Person of great Quality and Merit, to whom *Tasso* inscribed his *Dialogue of Friendship*, and whom that Poet makes honourable Mention of in his twentieth Book of his *Gierusalemme conquistale*. The Marquis received *Milton* with extraordinary Respect and Civility, and went himself to shew him all the remarkable Places in the City, visiting him often also at his Lodging.

He was now preparing to pass over into *Sicily* and *Greece*, when he was diverted from his Resolution by the sad News of a Civil War breaking forth in *England*; esteeming it an unworthy Thing for him to be taking his Pleasure in Foreign Parts, while his Countrymen were contending at home for Liberty.* However, he resolved to see *Rome* once

* It is very probable, that Mr. *Milton* might chuse to have this thought the sole Motive of his Return to *England*; and perhaps the Troubles that were then threatening to overwhelm his Country, might render him too solicitous for his own Patrimony in it, to be easily absent; or they might determine his Father to recall him; but I very much question whether his Virtue or Self-denial were at that Age so great as is here insinuated: I can very readily subscribe to the Sublimity of *Milton's* Genius, the Transcendency of his Faculties, and the rich Variety of his Erudition; but I confess I find in myself no Inclination to allow him any other good Qualities.

more; and though the Merchants gave him a Caution, that the Jesuits were framing Designs against him, by reason of the Freedom which he used in his Discourses about Religion, yet he ventur'd to go thither the second time; determining with himself not to begin any Discourse about Religion; but being asked, not to dissemble his Sentiments. He stay'd two other Months in that City, neither concealing his Name, nor declining openly to defend the Truth, when any thought proper to attack him. Notwithstanding this, he returned safe to his Friends at *Florence*, who received him with great Joy and Affection. Here he abode as long as he had done before, except an Excursion of a few Days to *Lucca*; and then crossing the *Apennines*, he passed through *Bologna* and *Ferrara* to *Venice*, where having spent one Month, and shipped off the Books which he had collected in his Travels through *Italy*, he came through *Verona*, *Milan*, and along the *Lake Leman* to *Genova*. In this City he contracted an intimate Friendship with *Giovanni Deodati* and *Frederic Spanheim*, both Professors of Divinity there. He returned through *France* by the same Way which he passed in going to *Italy*; and after having been absent from *England* about a Year and three Months, arrived safe in his own Country about the Time of the King's second Expedition against the *Scots*, and not long before the calling of the Long Parliament.

I pass over what Mr. *Birch* has related of Mr. *Milton's* Manner of Life, after his Return to *England*; of his first Marriage; the Elopement of his Wife; his ensuing Reconciliation to her, upon her Repentance and Submission; and other domestick Occurrences; so I must a great Part of that curious, ample, and instructive History of his Writings, with which that learned Gentleman entertains his Readers; setting forth the Dates, the Titles, the principal

principal Matters therein treated, the Reason of their Composition, their Reception by the Publick, and their several Editions. There is only one of these Performances that I shall here take notice of, viz. the *Pro Populo Anglicano Defensio contra Claudii Anonymi alias Salmasii Defensionem Regiam*: London, 1651, in Feb. Something is said of this most celebrated Work in p. 30 of that *Present State of the Republick of Letters* to which this Article, as I have already noted in the Preamble, is to be consider'd as somewhat related; but the Hint is there so brief and unsatisfactory, that it will by no means invalidate Mr. Birch's larger Account of it. He begins with the Occasion thereof.

King Charles II. (says he) had engaged *Claudius Salmasius* to write a Defence of his Father, the late King; which Defence was printed in 1649, with this Title, *Defensio Regia pro Carolo I. ad Carolum II.* *Salmasius* was at that Time an honorary Professor at the University of *Leyden*, and eminent for his *Pliniane Exercitationes in Solinum*, and other critical Writings, and is allow'd to have been a Man of the most extensive Learning of any in that Age, *Grotius* himself speaking of his *Consummatissima Eruditio*; though as *Herman Conringius* observes, his *Defensio Regia* did not answer the Expectation conceived of it, and he was always remarkable for an Haughtiness of Temper and Virulence of Style. *Claudius Sarrasinus*, Counsellor in the Parliament of *Paris*, and an intimate Friend of *Salmasius*, in a Letter dated to him at *Paris*, Feb. 18, 1650, expresses his Surprise, that he should write in the Preface to his *Defensio* with so much Zeal in Defence of the Bishops of *England*, when he had, in another Work of his, *de Presbyteris & Episcopis*, printed at *Leyden* 1641, in 8vo, under the fictitious Name of *Wallo Messalinus*, attack'd them with the utmost Acrimony; which he observes might expose him to the

Imputation of a Time-server, who paid no Regard to Truth itself. And in another Letter, dated at *Paris, March 5*, of the same Year, he reminds him of this Inconsistency, which would make his Sincerity questioned. *Salmasius* having wrote an Answer to *Sarravius* upon this Point; the latter replied; and obviated all he had urged in his own Vindication; telling him also, he had now in his last Piece confessed the Fault wherewith he was charged, and had entirely ruined the Reputation he formerly had, *as a Man of an inflexible Disposition, who, like the God Terminus, would not give way to Jove himself.*

As soon as *Salmasius's* Book appeared in *England*, the Council of State unanimously appointed *Mr. Milton* to answer it. On the first Appearance of his Reply, he was visited or invited by all the Ambassadors at *London*, from crown'd Heads, as well as popular States; and was particularly esteemed by *Adrian Paaw*, Ambassador from the United Provinces. He was highly complimented at the same time by Letters from the most ingenious Persons in *Germany* and *France*; and *Leonard Philaras*, an *Athenian* born, and Ambassador from the Duke of *Parma* to the King of *France*, wrote a fine Commendation thereof, and sent him his Picture. He was rewarded with a thousand Pounds for this Performance.*

It was translated into *English* by *Mr. Washington*, and printed in 1692, in 8vo. In 1652 *Sir Robert Filmer* published some Remarks upon it in a Piece, printed at *London* in 4to, and intitled, *Observations concerning the Original of Government; upon Mr. Hobbes's Leviathan; Mr. Milton against Salmasius; H. Grotius de Jure Belli.*

* It is no Wonder he should be so rewarded by those who employ'd him; but the Conduct of the Ambassadors here mention'd was most scandalous and inexcusable.

Salmasius

Salmaſius made a great Figure at this Time in the *Swediſh* Court, whither Queen *Chriſtina* invited all the moſt eminent Men of Learning in *Europe*. But no ſooner had *Milton's Defence of the People of England* reach'd *Sweden*, and was read to the Queen at her own Deſire, but *Salmaſius*, who till then had been her chief Favourite, and who, when he firſt ſaw the Book, ſwore that he would deſtroy *Milton* and the whole Parliament, declin'd ſo much in her Eſteem and the Opinion of others, that he thought it not proper to continue longer there, and was diſmiſſed with extraordinary Coldneſs and Contempt. He died at *Spa* in *Germany*, Sept. 3. 1652, leaving a poſthumous Reply to *Milton*, which was publiſhed at *London* in 1660, in 4to, under the following Title; *Claudii Salmaſii ad Joannem Miltonum Reſponſio, Opus Poſthumum*. The Dedication to King *Charles II.* by *Salmaſius's* Son *Claudius*, is dated at *Dijon*, Sept. 1. 1660. This Book is written with a prodigious Severity of Style. He treats *Milton* as an ordinary Schoolmaſter, *Quiludimagiſter in ſchola triviali Londinenſi fuit*; and charges him with divorcing his Wife after a Year's Marriage, for Reaſons beſt known to himſelf, and defending the Lawfulneſs of Divorce for any Cauſes whatſoever. He ſtyles him *impura Bellua, quæ nihil hominis ſibi reliqui fecit præter lippientes oculos*; and charges him with ſome falſe Quantities in his *Latin Juvenile Poems*; and throughout the whole Book gives him the Titles of *Bellua, fanaticus Latro, Homunculus, Lippulus, Cæculus, Homo perditiffimus, Nebulo impurus, Sceleftus audax & nefarius Alafitor, infandus Impoſtor, &c.* and declares that he would have him tortured with burning Pitch or ſcalding Oil till he expired.

In 1651, there was publiſhed in 12mo, a Piece intitled, *Apologia pro Rege & Populo Anglicano contra Johannis Polypragmatici (alias Miltoni Angli) Defen-*

Defensionem destruzionem Regis et Populi Anglicani. Some supposed this Treatise to, be written by one *Janus*, a Lawyer of *Gray's Inn*; and others by *Dr. John Bramhall*, Bishop of *Derry*, made Archbishop of *Armagh* in *Ireland* after the Restoration. But there was no Probability of its being the Work of that Prelate; it being hardly imaginable, that a Piece written in so barbarous a *Latin* Style, and so full of *Solecisms*, could come from the Hands of a Man of such distinguish'd Abilities and Learning. But whoever the Author was, the Book was thought fit to be refused; and *Mr. Milton*, not thinking it worthy his own Undertaking, to the Interruption of his more valuable Studies, committed this Task to the youngest of his Nephews; but with such exact Emendations before, it went to the Press, that it might very well have passed for his, but that he was willing the Person that took the Pains to prepare it for his Examination and Polishing, should have the Honour of the Performance. It was accordingly printed at *London* in 1652, under this Title, *Johannis Philippi Angli Responsio ad Apologiam anonymi cujusdam Tenebrionis pro Rege & Populo Anglicana infantissimam.* In this Book *Mr. John Philips* every where treats *Dr. Bramhall* with great Severity, as the Author of the *Apology*.

During the writing and publishing of this Book, *Milton* lodg'd at one *Thomson's*, next Door to the *Bull-Head Tavern* at *Charing-Cross*, opening into the *Spring-Garden*; from whence he shortly removed to an Apartment in *Scotland-Yard*; here his third Child, a Son, was born, which, through the ill Usage or bad Constitution of the Nurse, died an Infant. From this Apartment, whether he thought it not healthy, or otherwise inconvenient for his Use, he soon removed to a Garden-House in *Petty-France* in *Westminster*, next Door to the *Lord Scudamore's*, and opening into *St. James's Park*, where he remained

remained eight Years, from the Year 1652 till within a few Weeks of the Restoration. In this House his first Wife dying in Child-bed, he married a second, *Catherine*, the Daughter of Captain *Woodcock* of *Hackney*, who within a Year died also in Child-bed, and was about a Month after followed by her Child, which was a Girl. This second Marriage was about two or three Years after his being wholly deprived of his Sight.

Just before the Restoration he was removed from his Office of *Latin Secretary*, which had been conferred on him by the Commonwealth, soon after the Murder of the King, and which he had continued in through the several Vicissitudes of the State, till the Approach of that great Revolution. He was now obliged to leave his House in *Petty-France*, where, for eight Years before, he had been visited by all Foreigners of Note, and many Persons of Quality; and by the Advice of his Friends absconded, till such time as the Event of publick Affairs should direct him what Course to take. Accordingly he retired to a Friend's House in *Bartholomew-Close*, near *West-Smithfield*, till the Act of Oblivion came forth. The Benefit of this he partook of, though he had render'd himself so extremely obnoxious to the then prevailing Party, that he had the utmost Reason to fear he should be excepted out of it. By what Means, and by whose Interests he came to be included, may be seen, p. 32 of *The Present State of the Republic of Letters* afore-mention'd.

The Act of Indemnity passed *August* the 29th, 1660. In *December* following, Mr. *Milton* was in Custody of the Serjeant at Arms of the House of Commons: Mr. *Birch* could not discover on what Account he was confined; but that he was so, appears certainly from some Minutes in the Books of that House.

Being

Being secured by his Pardon, he appeared again in Publick, and removed to *Jewen-Street*, near *Aldersgate-Street*, where he married his third Wife, *Elizabeth*, the Daughter of Mr. *Minsbul* of *Cheshire*, recommended to him by his Friend Dr. *Paget*, of *Coleman-Street*; but he had no Children by her. She died at *Nantwich* in *Cheshire* a few Years ago.

It is plain, that *Milton* lived in *Jewen-Street* in 1662, from a Passage in the *Life of Thomas Ellwood*, an eminent Quaker, who tells us, " That having filled a publick Station in the former Times, he lived now a private and retir'd Life in *Jewen-street London*; and having wholly lost his Sight, he kept always a Man to read to him, which was usually the Son of some Gentleman of his Acquaintance, whom, in Kindness he took to improve in his Learning." Mr. *Ellwood* was recommended to him by Dr. *Paget*, and went every Day in the Afternoon, except *Sunday*, and read to him such Books in the *Latin* Tongue as *Milton* thought proper. " At my first sitting to read to him (says Mr. *Ellwood*) observing that I used the *English* Pronunciation, he told me, if I would have the Benefit of the *Latin* Tongue, not only to read and understand *Latin* Authors, but to converse with Foreigners either abroad or at home, I must learn the Foreign Pronunciation. To this I consenting, he instructed me how to sound the Vowels, so different from the common Pronunciation used by the *English*, who speak *Anglice* their *Latin*, that (with some few other Variations in sounding some Consonants in particular Cases, as *c* before *e* and *i* like *ch*, *se* before *i* like *sh*, &c.) the *Latin* thus spoken seemed as different from that which was delivered as the *English* generally speak it, as if it were another Language. — This Change of Pronunciation

" prov'd

“ prov’d a new Difficulty to me. It was now
 “ harder to me to read, than it was before to un-
 “ derstand when read. But

————— *Labor Omnia Vincit*
Improbis,

“ and so did I; which made my reading the more
 “ acceptable to my Master. He, on the other
 “ hand, perceiving with what earnest Desire I pur-
 “ sued Learning, gave me not only all the En-
 “ couragement, but all the Help he could; for,
 “ having a curious Ear, he understood by my
 “ Tone, when I understood what I read, and when
 “ I did not; and accordingly would stop me, exa-
 “ mine me, and open the most difficult Passages
 “ to me.”

It was not long after *Milton's* third Marriage, that he remov'd to an House in the *Artillery-Walk* leading to *Bunhill-Fields*, which was his last Stage in this World; but it was of many Years Continuance, more perhaps than he had had in any other Place besides. When the Plague began to increase in *London*, in 1665, Mr. *Ellwood* took a small House for *Milton* and his Family at *St. Giles Chalfont*, in *Buckinghamshire*; and after the Sickneſs was over, and the City well cleansed, and became safely habitable again, *Milton* returned to *London*.

It was probably during his Residence here, that he compos'd a Sonnet on Occasion of the Plague, which was lately discover'd on a Glass Window at *Chalfont*, and communicated to Mr. *Birch* by Mr. *Richardson*, who received it from Mr. *Pope*. This Sonnet evidently shews the Hand of its Author, and is as follows:

“ Fair

“ *Fair Mirror of foul Times! whose fragile*
 “ *Shewn*
 “ *Shall as it blazeth, break; while Providence*
 “ *(Aye watching o’er his Saints with Eye unseen)*
 “ *Spreads the red Rod of angry Pestilence,*
 “ *To sweep the Wicked and their Counsels hence;*
 “ *Yea, all-to-break the Pride of lustful Kings,*
 “ *Who Heaven’s Love reject for brutish Sense;*
 “ *As erst he scourg’d Jaddites’ Sin of Yore*
 “ *For the fair Hittite, when on Seraph’s Wings*
 “ *He sent him War, or Plague, or Famine sore.*

His *Paradise Lost*, was now finished, for when Mr. Ellwood visited him at St. Giles Chalfont, Milton lent him the MSS. of it, that he might read it over, and give him his Judgment of it. When Mr. Ellwood returned it, Milton asked him how he liked it, and what he thought of it; “ which I modestly,
 “ but freely told him (says Mr. Ellwood;) and after some further Discourse about it, I pleasantly
 “ said to him, *Thou hast said much of Paradise Lost,*
 “ *but what hast thou to say of Paradise Found?*
 “ He made me no Answer, but sat some Time in a
 “ Muse; then broke off that Discourse, and fell
 “ upon another Subject.” When Mr. Ellwood afterwards waited upon him in London, Milton shewed him his *Paradise Regain’d*, and in a pleasant Tone said to him, *This is owing to you; for you put it in my Head by the Question you put to me at Chalfont; which before I had not thought of.* Mr. Philips, Milton’s Nephew, informs us, that the Subject of *Paradise Lost* was first design’d for a Tragedy;
 “ and in the fourth Book of the Poem (says he)
 “ there are ten Verses, which, several Years before
 “ the Poem was begun, were shewn to me, and some
 “ others, as design’d for the very beginning of the
 “ said

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“ said Tragedy.” The Verses are the thirty-second and nine following Lines of that Book.

There are several Plans, Mr. Birch tells us, of *Paradise Lost* in the Form of a Tragedy in Mr. Milton's own Hand-writing in a MS. in Trinity College Library, which contains likewise a great Variety of other Subjects for Tragedies: Of this MS. Mr. Birch has given us an exact Copy.

The aforementioned Mr. Philips has recorded another very remarkable Circumstance concerning *Paradise Lost*; which he had a particular Reason, he says, to remember; and this is, *that in all the Year's Milton wrote about it, he wrote no Part of it but between the autumnal and vernal Equinoxes; and this because his Vein never happily flowed but during that Season, whatever he attempted at other Times being never to his Satisfaction, though he courted his Fancy never so much.* Mr. Philips reports this Matter in such a Way, as would make one think he could not be mistaken with respect to the Thing in general, that is, the Intermission of Milton's Vein; but there is great Reason to believe he err'd as to the Period of it, Milton himself, in a Latin Elegy, written in his twentieth Year, upon the Approach of the Spring, declaring that his poetick Talent re-earned therewith.

A Friend of Milton's likewise inform'd Mr. Toland, that he could never compose well but in the Spring and Autumn. But Mr. Richardson is of Opinion, that neither Mr. Philips's nor Mr. Toland's Informer are absolutely in the right; nor can he imagine, “ that a Man, with such a Work in his “ Head, can suspend it for six Months together, or “ but one, though it may go on more slowly; but “ it must go on.” The same Gentleman tells us, that when Milton dictated, he used to sit leaning backward obliquely in an easy Chair, with his Leg slung over the Elbow of it; that he frequently com-
posed

posed lying in Bed in a Morning; and that when he could not sleep, but lay awake whole Nights, he tried; not one Verse could he make: at other times flowed easy his unpremeditated Verse; with a certain Impetus and Egestum, as himself seemed to believe; then, at what Hour soever, he rang for his Daughter to secure what came. I have been also told, he would dictate many, perhaps forty Lines in a Breath; and then reduce them to half the Number.

Mr. Birch has given us an ample and circumstantial History of this admirable Work: A Performance that has fixed an Honour upon the English Tongue and Nation; that has parallel'd, nay, in some Respects, exceeded the most celebrated Productions of the Greek and Roman Poets; the Writer's Genius not inferior to theirs, his Subject vastly superior, and his Language raised almost to an Equality with that they used. Several Particulars relating to the Publication of it, are to be found in *The Present State of the Republic of Letters* aforementioned, p. 44, 45, &c. But there are others that Mr. Birch has insisted on, not there taken notice of, which may afford the curious Reader some Entertainment. Thus,

Among the Editions of it which he mentions, is Dr. Richard Bentley's, in Quarto, printed at London in 1732. In the Preface to which that Critic has given a very tragical Account of the barbarous Treatment this Poem underwent, through the Blindness of its Author, before its Introduction into the World. He tells us, "The Friend or Acquaintance, whoever he was, to whom Milton committed his Copy, did so vilely execute that Trust, and the overseeing of the Press, that *Paradise*, under his Ignorance and Audaciousness, may be said to be twice lost. A poor Bookseller, then living near Aldersgate, purchased the Copy for ten Pounds, and (in a second Edition

“ tion followed) for five Pounds more, as appears
 “ by the original Bond yet in being. This Book-
 “ feller, and that Acquaintance, who seems to have
 “ been the sole Corrector of the Press, brought
 “ forth their first Edition, polluted with such mon-
 “ strous Faults, as are beyond all Example in any
 “ other printed Book.—But these typographical
 “ Errors, occasion’d by the Negligence of his Ac-
 “ quaintance (if all may be imputed to that, and
 “ not several wilfully made) were not the worst
 “ Blemishes brought upon our Poem. For this
 “ supposed Friend knowing *Milton’s* bad Circum-
 “ stances; who, vii. 26.

“ Was fall’n on evil Days and evil Tongues,
 “ In Darkness, and with Dangers compass’d
 “ round,
 “ And Solitude,

“ thought he had a fit Opportunity to foist into his
 “ Book several of his own Verses, without the
 “ blind Poet’s Discovery.” He afterwards observes,
 that *the Proof-Sheets of the first Edition were never*
read to Milton; who, unless he was as deaf as
blind, could not possibly let pass such gross and palpa-
ble Faults. Nay, the Edition, when published, was
never read to him in several Years. The first came
out in 1667, and a second in 1674, in which all
the Faults of the former are continued, with the
Addition of new ones. This Edition of Dr. Bentley,
Mr. Birch tells us, was attack’d by several Writers,
particularly by Dr. Zachary Pearce; who observes,
that in the Emendations which Dr. Bentley offers as
from himself, he never ventures further than to pro-
pose Words of like Sound, which a blind Poet’s Ear
may be presumed to have been sometimes mistaken in,
when the Proof-Sheets were read to him; and but
few of this sort are mention’d: The greatest Part arises
 I from

from the Alteration of the Points, in which it is not improbable, that Milton trusted much to the Care of the Printer and Reviser. He remarks next, that " he cannot agree with Dr. Bentley, that there was " any such Person of an Editor as made Alterations, " and added Verses at his Pleasure in the first Edition of this Poem; because the Account which " Mr. Toland gives us of Milton's Life will not " leave us room to suspect, that he wanted one, " or indeed many learned Friends to have done " him Justice on this Occasion. Most probably " several of his Acquaintance, we are sure that " some of them, had had the Perusal of the Poem " before it was publish'd; and would none of them " have discover'd it to Milton, if he had received " such an Injury? Would none have warned him " of the bold Alterations, time enough at least to " have prevented their being continued in the second " Edition, published likewise in the Poet's Lifetime. Besides, the first Edition of *Paradise " Regain'd* appear'd in 1671; and Dr. Bentley says, " that this Edition is *without Faults*, because Milton " was then in high Credit, and had changed his " old Printer and Supervisor. How far this Changing " his Printer might contribute to make the first Edition of this Poem more correct than the first Edition of *Paradise Lost*, we cannot certainly say; " but it may be ask'd of the Doctor, why Milton's " still higher Credit in 1674, when the second " Edition of *Paradise Lost* appear'd, could not " have procur'd him the same Supervisor, or one " at least as good?

Mr. Birch has specified the several Editions of this inimitable Poem; as also the Translations that have been made of the whole, or particular Books of it, by different Hands. He has likewise collected the Encomiums it has extorted from the best Judges, divers of which were in their Principles diametri-

diametrically opposite to its Author. He has afterwards given us a very compleat History of the rest of Mr. *Milton's* Works: To which he has subjoined a Variety of Passages; descriptive of his Person, his Character and Family; and, in the last place, has furnished us with a more exact Account of his Children and Descendants than has ever been afore given; communicated to him by Mr. *John Ward*, F. R. S. and Professor of Rhetorick in *Gresham College, London*, who received it from one of Mr. *Milton's* Grand-daughters. Here is the Substance of it:

Mr. *Milton* had by his first Wife four Children, one Son and three Daughters. The Son died an Infant; the Daughters all survived him. They were named *Anne*, *Mary*, and *Deborah*. *Anne* married a Master-Builder, and died of her first Child, which died with her; *Mary* lived single; *Deborah* married Mr. *Abraham Clarke*, a Weaver in *Spittle-Fields*, and died August 24, 1727; in the 76th Year of her Age. She had ten Children; viz. seven Sons and three Daughters. But none of them had Issue, except one of her Sons, named *Caleb*, (who also had two Sons) and the youngest Daughter, whose Name is *Elizabeth*. This last married Mr. *Thomas Foster*, a Weaver, and lives now in *Pelham-Street*, in *Spittle-Fields*: She has had seven Children, who are all dead.

Mr. *Ward* saw Mrs. *Clarke*, *Milton's* Daughter, at the House of one of her Relations, not long before her Death, when she informed him, “ that she
“ and her Sisters used to read to their Father in
“ eight Languages; which, by Practice, they were
“ capable of doing with great Readiness and Accuracy; though they understood none of the Languages they read except the *English*; and their Father used often to say, in their hearing, *One Tongue was enough for a Woman*. None of them were
“ ever sent to School, but all taught at home by a

“ Mistress kept for that Purpose. *Isaiab, Homer,*
 “ and *Ovid’s Metamorphosis*, were Books which
 “ they were often called to read to their Father;
 “ and at my Desire, she repeated a considerable
 “ Number of Verses from the Beginning of both
 “ these Poets with great Readiness. I knew who
 “ she was upon the first Sight of her, by the
 “ Similitude of her Countenance with her Father’s
 “ Picture. And, upon my telling her so, she in-
 “ form’d me that Mr. *Addison* told her the same
 “ thing, upon her going to wait upon him. For
 “ he, upon hearing she was living, sent for her,
 “ and desired if she had any Papers of her Father’s,
 “ she would bring them with her, as an Evidence
 “ of her being Mr. *Milton’s* Daughter. But im-
 “ mediately, upon her being introduced to him,
 “ he said, *Madam, you need no other Voucher;*
 “ *your Face is a sufficient Testimonial whose Daugh-*
 “ *ter you are.* And he then made her a handsome
 “ Present of a Purse of Guineas, with a Promise
 “ of procuring for her an annual Provision for her
 “ Life; but he dying soon after, she lost the Bene-
 “ fit of his generous Design. She appear’d to be
 “ a Woman of good Sense and a genteel Behaviour,
 “ and to bear the Inconveniences of a low Fortune
 “ with Decency and Prudence.”

After Mr. *Birch* had this Information, he visited
 Mrs. *Foster*, the above-mention’d Mrs. *Clarke’s*
 Daughter, from whose Mouth he had the following
 Particulars, which she had often heard from her
 Mother; who, meeting with very ill Treatment
 from *Milton’s* last Wife, left her Father, and went
 to live with a Lady, whom she called Lady *Merian*.
 This Lady going over to *Ireland*, and resolving to
 take *Milton’s* Daughter with her, if he would give
 his Consent, wrote a Letter to him of her Design,
 and assured him, that *as Chance had thrown his*
Daughter under her Care, she would treat her no
other-

otherwise than as his Daughter and her own Companion. She lived with this Lady till her Marriage, and came over again to England during the Troubles in Ireland, under King James II. Milton's Widow, though she owned that he died worth 1500*l.* yet allowed his three Daughters but 100*l.* each. Mrs. Foster further informed our Author, "that Milton's Father was born in France; that Milton lost 1000*l.* by a Money-Scrivener, whom he had intrusted with it; and that an Estate of about 60*l.* per Ann. at Westminster, was taken away from him at the Restoration, it belonging to the Dean and Chapter there; that his second Wife did not die in Child-bed, as Mr. Philips and Mr. Tyland relate, but above three Months after, of a Consumption; that he kept his Daughters at a great Distance, and would not allow them to learn to write, which he thought unnecessary for a Woman; that he seldom went abroad in the latter Part of his Life, but was constantly visited even then by Persons of Distinction, both Foreigners and others; that there were three Pictures of him, the first painted while he was at School, the second when he was about twenty-five or twenty-six Years of Age, and the third when he was pretty well advanced in Age; that her late Majesty Queen Caroline sent his Daughter, Mrs. Clarke, fifty Pounds; and that she received several Presents of Money from other Gentlemen."

I have not, in the foregoing Abstract, taken any Notice of Mr. Milton's Writings, excepting his Controversy with *Salmasius*, and *Paradise Lost*. I will here therefore adjoin a Paragraph or two, wherein I shall recite the general Titles of all those other Pieces which Mr. Birch has mention'd in the Course of his Memoirs, with the Dates of their Publication and Editions.

In the Year 1623, when he was fifteen Years of Age, he translated the 114th and 136th Psalms into *English* Verse. In his sixteenth Year he wrote a *Latin* Ode upon the Death of the Vice-chancellor of *Cambridge*; and in his seventeenth Year, a Copy of *English* Verses on the Death of his Sister's Child, who died of a Cough; and a *Latin* Elegy on the Death of the Bishop of *Winchester*, and another on that of the Bishop of *Ely*. Then also it was, that he composed his beautiful *Latin* Poem on the Gunpowder-Treason. In his nineteenth Year he wrote the seventh of his *Latin* Elegies. In 1629 he wrote an excellent Ode on the Morning of *Christ's* Nativity; and in 1630 his Verses on *Shakespeare*, printed with the Poems of that Author at *London*, in 1640. In 1634 he wrote his *Masque* performed before the President of *Wales* at *Ludlow* Castle: In 1637 there was an Edition of it in 4to. In *November* 1637 he wrote his *Lycidas*, in which he laments the Death of his Friend, Mr. *Edward King*, who was drown'd in his Passage from *Chester* on the *Irish* Seas: It was printed the Year following at *Cambridge* in 4to, in a Collection of *Latin* and *English* Poems on Mr. *King's* Death. In 1641 he published in 4to two Pieces, one intitled, *Of Reformation touching Church-Discipline in England, and the Causes that hitherto have hinder'd it. In Two Books.* The other, *Of Prelatical Episcopacy, and whether it may be deduced from the Apostolical Times by virtue of those Testimonies, which are alledged to that Purpose in some late Treatises; one whereof goes under the Name of James Archbishop of Armagh.* His next Performance was, *The Reason of Church-Government urged against Prelacy. In two Books:* This also was printed at *London*, 1641, in 4to; as was likewise his *Animadversions upon the Remonstrants Defence against Smectymnus.* The Year after, 1642, he published

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 lished in 4to, *An Apology for Smeectymnus, with
 the Reason of Church-Government.*

In 1644 came out in 4to his famous Tract,
The Doctrine and Discipline of Divorce. A second
 Edition of it was published the same Year, under
 this Title: *The Doctrine and Discipline of Divorce
 restored, to the Good of both Sexes, from the Bondage
 of the Canon Law, and other Mistakes, to the true
 Meaning of Scripture in the Law and Gospel compared.
 Wherein also are set down the bad Consequences of
 punishing, or condemning of Sin, that which the Law
 of God allows, and Christ abolish'd nat. Now the se-
 cond time revised and much augmented. To the Par-
 liament of England, with the Assembly. The Author,
 J. M.—The same Year he set forth, in 4to, *The
 Judgment of Martin Bucer concerning Divorce. Writ-
 ten to Edward the Sixth, in his second Book of the
 Kingdom of Christ. And now English'd. Wherein a
 late Book, restoring the Doctrine and Discipline of
 Divorce, is here confirm'd and justify'd by the Au-
 thority of Martin Bucer. To the Parliament of Eng-
 land. Publish'd by Authority.*—In 1645 he pub-
 lished, in 4to, *Tetrachordon: Expositions upon the
 four chief Places in Scripture, which treat of Marriage,
 or Nullities in Marriage, on Gen. i. 27, 28. Com-
 pared and explained by Gen. ii. 18, 23, 24. on Deut.
 xxiv. 1, 2. on Matt. v. 31, 32. with Matt. xix. from
 ver. 3. to the 11th; on 1 Cor. vii. from the 10th to
 the 16th. Wherein the Doctrine and Discipline of
 Divorce, as was lately published, is confirmed by Ex-
 planation of Scripture, by Testimony of ancient Fa-
 thers, of civil Laws in the primitive Church, of fa-
 mous reformed Divines; and lastly, by an intended
 Act of the Parliament and Church of England, in
 the last Year of Edward the Sixth. By the former
 Author J. M.—In this same Year, 1645, he set
 forth, in 4to, *Colasterian: A Reply to a nameless An-
 swer against The Doctrine and Discipline of Divorce.***

Wherein the trivial Author of that Answer is discover'd, the Licenser confer'd with, and the Opinion which they traduce defended.

About this time Mr. Milton wrote a small Piece, printed in one Sheet in 4to, under this Title, *Of Education. To Master Samuel Hartlib*: It was reprinted at the End of his *Poems upon several Occasions*, London 1673, in 8vo.—In 1644, he published his *Arcopagitica: A Speech of Mr. John Milton for the Liberty of unlicenc'd Printing, to the Parliament of England.* From a MS.

In 1645, his juvenile Poems appear'd under this Title: *Poems of Mr. John Milton, both English and Latin, compos'd at several Times. Printed by his true Copies, The Songs were set in Musick by Mr. Henry Laws, Gentleman of the King's Chapel, and one of his Majesty's private Musick, &c. The Latin Poems have this peculiar Title prefix'd: Joannis Miltoni Londinensis Poemata. Quorum pleraque intra annum Ætatis vigesimum conscripsit. Nunc primum edita.*

In February 1648-9, he published *The Tenure of Kings and Magistrates*; proving that it is lawful, and hath been held so through all Ages, for any who have the Power to call to account a Tyrant or wicked King, and, after due Conviction, to depose and put him to death, if the ordinary Magistrate have neglected or denied to do it; and that they who of late so much blame deposing, are the Men that did it themselves.—Not long after this he wrote his *Observations on the Articles of Peace between James Earl of Ormond for King Charles the First on the one Hand, and the Irish Rebels and Papists on the other Hand*; and on a Letter sent by Ormond to Colonel Jones Governour of Dublin; and a *Representation of the Scots Presbytery at Belfast in Ireland*.—It was shortly after this, that he was ordered by the Council of State, who had newly appointed him
their

their *Latin* Secretary, to write an Answer to ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, which had been published immediately after King Charles I's Death under his Majesty's Name. This Answer was printed at London in 4to, under the following Title, ΕΙΚΟΝΟΚΑΑΣΤΗΣ, in Answer to a Book intitled ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ, The Portraiture of his Sacred Majesty in his Solitudes and Sufferings. The Author J. M. published by Authority.

It is here we should have recited the Titles of Mr. Milton's Writings in the *Salmasian* Dispute, but that we have already taken notice of them in the Course of this Article; we shall therefore proceed to those of a posterior Date.

In 1655 there was published in 4to, *Scriptum Dom. Protectoris Reipublice Angliæ, Scotiæ, Hiberniæ, &c. ex consensu & sententiâ Concilii sui editum; in quo hujus Reipublicæ Causa contra Hispanos iusta esse demonstratur. Londini excudebant Henricus Hills & Johannes Field, Impressores Dom. Protectoris.* This Piece, from the peculiar Elegance of the Style, as our reverend Editor remarks, appears to have been drawn up in *Latin* by Milton, whose Province it was, as Secretary to Cromwell in that Language; and is reprinted in Mr. Millar's beautiful and accurate Edition of his Works, to which this Article relates.

In 1659 he set forth *A Treatise of the Civil Power in Ecclesiastical Causes*; and another Tract, intitled, *Considerations touching the likeliest Means to remove Erelings out of the Church. Wherein is also discours'd of Tithes, Church-Fees, Church-Revenues, and whether any Maintenance of Ministers can be settled by Law.*

Upon the Dissolution of the Parliament by the Army, after Richard Cromwell had been obliged to resign the Protectorship, Milton wrote a Letter to General Monk, containing *The present Means and*
brief

120 *The WORKS of the LEARNED. Art. 2.*
brief Delineation of a Free Commonwealth, easy to
be put in Practice, and without Delay. In February
 1659—60, as *Anthony Wood* tells us, he published
 his *Ready and easy Way to establish a free Common-*
wealth; and the Excellence thereof compared with the
Inconveniencies and Dangers of re-admitting Kingship
in the Nation. Soon after this he printed his *Brief*
Notes upon a late Sermon, intitled, The Fear of God
and the King: This Sermon, *Mr. Birch* informs
 us, was preach'd by *Dr. Matthew Griffith* at *Mercer's*
Chapel, March 25th, 1660, on Prov. xxiv. 21.
 In 1661, he published his *Accedence commenc'd*
Grammar, and a Tract of *Sir Walter Raleigh,* en-
 titled *Aphorisms of State,* both in 8vo.

Here I should recite the Title and specify the E-
 ditions of *Paradise Lost,* if that Work had not been
 afore spoken of in this Article, as well as in *The*
present State of the Republick of Letters for Janu-
ary 1735. I go on therefore to *Mr. Milton's* later
 Writings.

In 1670 he published at London, in 4to, his *His-*
tory of Britain, that Part especially now called Eng-
land. From the first traditional Beginning, continued
to the Norman Conquest. Collected out of the an-
cientest and best Authors thereof. It is reprinted in
 the first Volume of *Dr. Kennet's compleat History of*
England. It makes a Part also of that excellent
 Edition of his Works now before me, and therein is
 inserted a considerable Passage, which had been sup-
 press'd in all the former Copies of it.

In 1671 he published *Paradise Regain'd. A*
Poem, in IV. Books. To which is added, Samson
Agonistes. *Paradise Regain'd* was translated into
French, and printed at *Paris, 1730, in 12mo,* under
 the Title of *Le Paradis reconquis, traduit de l'Ang-*
lois de Milton; avec quelques autres de Pieces de
Poësies.

In

In 1672 he set forth *Artis Logice plenior Institutio, ad Petri Rami Methodum concinnata*; and the Year following, a Discourse, intitled, *Of true Religion, Hereſy, Schiſm, Toleration, and what beſt means may be uſed againſt the Growth of Popery*. He publiſhed likewiſe the ſame Year Poems, &c. upon ſeveral Occaſions, both Engliſh and Latin. Compoſed at ſeveral Times. With a ſmall Treatiſe of Education, to Mr. Hartlib.

In 1674 his *Epistolarum Familiarium Lib. I. and Proſuſiones quadam Oratorie in Collegio Chriſti habite*, were printed at London in 8vo. Mr. Birch further acquaints us, that beſide the Works already mentioned, he was prevailed upon by the Daniſh Reſident to get his State-Letters tranſcribed, which were printed at London in 1676, in 12mo; and tranſlated into Engliſh, and printed at London 1694.

He tranſlated likewiſe out of Latin into Engliſh, The Declaration of the Poles concerning the Election of their King John III. which came out in 4to; and wrote the brief Hiſtory of Muſcovie, and of their leſs known Countries lying eaſtward of Ruſſia as far as Cathay; printed 1682, in 8vo.

After this Abſtract of the Life of Mr. Milton, and Account of his Writings, I can ſay nothing concerning that excellent Edition of his *Hiſtorical, Political, and Miſcellaneous Works*, which I mentioned in the Preamble to this Article, but what follows, viz. That it makes two Volumes in Folio, printed on a fine Paper, and beautiful Type: The Treatiſes therein contained are diſpoſed according to the Order in which they were firſt printed; with the Addition of a Tract omitted by Mr. Toland, concerning the Reaſon of the War with Spain in 1655, and ſeveral Pages (as I have afore ſaid) in the Hiſtory of Britain, expunged by the LICENſERS of the Preſs, and not to be met with in any former Impreſſion. The Memoirs of the Author, prefixed thereto, of which

which I have here inserted a brief Epitome, comprise, besides the Particulars given us by *Toland* and others, many never before printed, with several Pieces now first published from the original Manuscripts of MILTON: And thereto is annexed an Appendix, for clearing up the Question concerning the true Author of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. Fronting the Title Page is his Pourtrait, curiously engraven by Mr. VIRTUE from a Drawing by Mr. RICHARDSON, after a Bust done for him in his Life-time. Lastly, To the Whole is adjoined a copious *Alphabetical Index*, which no other Edition has.

ARTICLE IX:

Remarks upon the Mistakes committed by some Learned Writers, in relation to the famous Passage of Virgil, Book the 8th, Ver. 670.

Secretosque Pios, his dantem Jura Catonem,

————— *Errorum est plurima Turba
Multiplicesque Vie —*

By CHARLES LAMOTTE, D. D.

S I R,

THE Reason of my not attending upon our agreeable Literary Society last *Thursday*, was an Invitation I received from my worthy Friend Mr. A. to meet some Company to dine at his House. Our Entertainment, according to Custom, was very elegant and handsome: But, as the *Italians* say, *Il miglior Piatto era la Cortesia e affabilità del Oste*. The best and most agreeable Part of the Feast was the courteous, polite, and obliging Manner of our Host. We spent the Day, Sir, with great Pleasure and Delight, and wanted nothing but your good Company

Company to make us entirely happy. *Nisi quod non simul esset ceteri lati.* For you know Mr. A. is not one of those Country 'Squires, who are never pleased nor easy but when Bottle and Glass go round; who confine their Friends to the *Legibus infans* of swallowing Bumpers, and drinking fair, which I call drinking foul; who think they can never make their Guests truly welcome, without sending them away as merry and gay as themselves; sad Mirth and wretched Gaiety! He does not entertain his Company with the Talk of Horses and Dogs, of Foxes and Hares, but always flings into the Conversation something useful and profitable, relating to Mathematics, History or Philosophy, or somewhat diverting and entertaining, relating to classical Learning and polite Literature. As I believe you will be pleased to hear how we pass'd the Afternoon, I will tell you, Sir, that

Postquam exempta Fames, &c.

when the Cloth was removed, and Church, King, and the Royal Family had cheerfully gone round, our Friend, who never goes without some polite Author about him, pull'd a *Virgil* out of his Pocket, and turning to the 8th Book of the *Æneis*, ver. 670. where the Poet represents *Cato* presiding over the Souls of the Just and Pious in the *Elysian Fields*,

Secretoſque Pios, his dantem Jura Catonem.

said he wondered that a Person of so much good Sense and Judgment as *Virgil*, who was so polite a Courtier and so great a Master of Civility and Address to his Prince, which he sometimes carried even to an excess; as for Instance, when, in his first Eclogue, he declares that *Augustus* should ever be his God, that he would often sacrifice a Lamb upon his Altar, and twelve Times a Year offer Victims at his Shrine; or, as when, in a higher Strain, he gravely asks

asks him, in the first of the *Georgics*, where he would chuse to reign as Tutelar God after his Death; whether he would rule over this lower World, preside over the Fruits of the Earth, direct the Weather and Seasons of the Year, and hear the Prayers and Vows of the Husbandmen? Or whether he would chuse to have Dominion over a rougher Element, would accept of the Command of the Sea, which he was sure *Thetis* was ready to resign to him with her Daughter, there hear the Prayers of Sailors and Mariners in their Distress, and extend his Maritime Empire to the remotest Parts of the World? Or lastly, whether he would chuse to make his Residence in Heaven; there take his Place in the Zodiack, among the rest of the Celestial Signs, between the Virgin* and the Scorpion, which last, out of Respect, was already drawing in his Claws to give him sufficient Room in that glorious Circle? Which Compliment he thought was a Note beyond *Ela* in his Judgment, a little bordering upon folsome Flattery, and could not be very agreeable to the judicious and delicate Ears of *Augustus*, if the Character which *Horace* has given of him was just:

Cui male si palpere recalcitrat undiq; tutus.

He said farther, that he could not conceive how one that had been so vastly obliged to *Augustus*, and had received so many Favours from him; nay, indeed was indebted to him for his Life and Fortune, could so much forget himself, and be guilty of such a want of Decorum and Regard towards him, as to bestow the highest Encomium upon a Man who was so disaffected to his Family, who had been so inveterate an Enemy to *Julius Cæsar* his Uncle and

* The Ancients for a great while did not know the Sign *Libra* or the Ballance, which is between *Virgo* and *Scorpio*, and reckoned at first but eleven Signs in the Zodiack.

adoptive

adoptive Father, to whom he ow'd the Empire of the World; who had endeavoured to involve him in the Guilt, and by Consequence in the Fate of the *Cataline* Conspirators; who had opposed him, in all his Measures, persisted in this his Opposition to the last, and stabb'd himself rather than he would submit to *Cesar*.

This, he said, had often given him some Uneasiness with regard to *Virgil*, for whom he always had a just Value and Esteem. He desired therefore to hear our Opinions about that Difficulty, and to see whether any thing could be said to clear up the Matter, and to vindicate the Poet. As I happen'd to sit pretty near him, he desired to hear my Thoughts about it; from which for two Reasons I desired to be excused. First, that as there were some of my Seniors in Company, Men of greater Age, Learning, and Capacity than myself, I thought it would not become me to declare my Sentiments before them. Secondly, That I feared I should be a little singular in my way of Thinking, and was first willing to hear what the other Gentlemen had to say; that if I found their Reasons full and satisfactory, I might suppress my own Thoughts, and conceal my Opinion. My Excuse was allowed to be just.

Then Mr. B. who sat next to the Chair, being desired to give his Opinion, declared he could not find any Difficulty at all in the Case proposed by Mr. A. nor perceive the least want of Prudence and Decency, nor the least Disrespect in the Poet to his Prince in this Encomium he had bestowed upon *Cato*; whose strict and rigid Virtue the *Romans* had always had the utmost Veneration for. Besides, he said *Virgil* could not but know that *Augustus* was a Person of too much Sense, and too right a way of Thinking, and withal too generous a Prince to formalize himself at this, and to resent such a Compliment

Compliment paid to the Character of *Cato*, who had now been dead so long as to have all his Faults, if he had any, entirely buried and forgot. This Solution of Mr. *B.* met with Applause from some of the Company: But Mr. *C.* who sat opposite to him, declared he could not come into that Opinion; and that he was persuaded that this Verse was all a Banter and Sneer of the Poet upon *Cato*, whose Virtue being too strict and rigid for the Maxims and Politicks of this World, he had assigned him a Place in another Society that was not to be found upon Earth. And he believed * that *Tully* had this very Thought in view, when he said that *Cato* in his Council thought himself in the Republick of *Plato* not among the Lees of the People of *Romulus*. He added, that this had been the Opinion of the famous *Cardan*, which had been followed by the judicious Mr. *Montagne*, and which he confess'd long since he had embraced himself altogether. This not satisfying the Company, Mr. *D.* who was call'd upon to speak next, endeavoured to moderate the Matter, and to steer a middle Course, by saying he thought the Poet here might have two different Ends in View. First, that as he was a Republican in his Heart, which Mr. *Dryden* has proved beyond Dispute, he might think thus to gratify his Friends, and yet express himself so artfully at the same Time as not to give any Offence to *Augustus*, but make him imagine it was all a Banter and Sneer upon the over strict and rigid Virtue of that illustrious Roman. Upon this our Friend Mr. *E.* who you know, Sir, is a zealous Whig, and a great Patron of Liberty, was a little out of Humour, and said he could never think that so sincere and candid a Person as *Virgil*, *Animam qualem non candidiorem Terræ tulit*, as *Horace* saith of him, would ever prevaricate.

* See the *Universal Spectator*, N^o 310.

in so shameful a Manner, and play such a mean double Game, much less that he would sneer at and insult the Virtues of *Cato*; that he was sure nothing but the Love of Truth and a Zeal for Liberty could have drawn this Encomium from his Pen, which he would not suppress, though he ran the Danger of losing thereby the Favour of his Prince. In which noble Zeal for Liberty, he said, he was followed by *Lucan*, his Successor in Epick Poetry among the *Romans*, who shewed the same Love for Liberty, and the same Hatred to Tyranny; who had display'd the Ambition, Falshood, Dissimulation, Crocodile Tears, and other Vices of *Julius Caesar*, in the most lively Colours; who had raised *Cato's* Character to the Skies; and made *Pompey* the Hero of his Poem; for this, he knew, he had been blamed by a certain Critick,* who imputed this Freedom to his Enmity to *Nero*, and his favouring some discontented People, who chose rather to obey any Prince, than submit to their lawful Sovereign. But that a far better Judge, and a greater Critick,† had look'd upon this Freedom and *libertas* of *Lucan* with a different Eye; had commended it as a noble and heroic Virtue, and the Effect of that generous *Roman* Spirit which filled his Heart and directed his Pen, and esteemed the *Pharsalia* as the noblest Monument that had ever been raised to the Liberties of *Rome*; and that the same Author, in his ingenious Book *de Laudibus Asini*, had declared that *Lucan* was the only generous Horse among so many Asses of his Time; meaning those Poets of his Age, who had been so mean as to couch under their Burden, and were not ashamed to flatter and make their Court to a Tyrant. For which Reason he said, that the Directors of the

* Barthius.

† Daniel Heinsius.

Delphin Editions at *Paris* had prohibited *Lucan*, who was the only *Classick* that had not been publish'd in that Manner in *France*: He concluded, by saying, that this Commendation of *Cato* in *Virgil* was the noblest Verse in all that Divine Poem, and deserved to be written in Characters of Gold. When he had done speaking, the Eyes of the Company being upon me, Mr. A—— smiling, turned to me, and desir'd to hear my Opinion next: I begged once more to be excused, as unwilling to differ from those Gentlemen of Learning and Judgment who had spoken before me. But as he insisted upon it, and would admit of no Put-off, and I was not able to resist,

—— *Potentis amici*
Lenikus imperiis ——

having begged Pardon for what I was going to say, I asked whether they were sure, after all, that they went upon a right Scent, that the Charge brought by our Friend against *Virgil* was really Matter of Fact, which I thought might admit of a Dispute, and whether they were sure that the Person mention'd by the Poet here was really *Cato* of *Utica*, the great Patron of Liberty, and the Enemy of *Cæsar*? That, for my Part, I was persuaded that the Man he had in his Eye was *Porcius Cato* the elder, or, as he is also called, the Censor, great Uncle to *Cato* who killed himself at *Utica*, and who, by the Strictness of his Virtue, the Severity of his Life, and the strict Rein he kept during his Censorship, acquired the Name of Censor, and whom the Poet, at the 6th Book, ver. 841, calls *Cato the Great*, *Magne Cato*; which, if it could be made out, I thought would very much alter the State of the Question, would lead

lead us into a new Track, and effectually clear *Virgil* of any Want of Regard to his Prince, and above all, of sneering at and insulting over the Virtue of that great Man, who fell a Sacrifice to the Liberties of *Rome*. I confessed indeed that in this I had all the Commentators I knew of against me; but with what Reason and Justice I would leave them to judge. *Servius*, the ancientest of them, in his Notes upon *Magne Cato*, at the 6th Book, Ver. 841, allows, the Poet there meant *Cato* the Censor, because, he saith, he could not handsomely and decently praise *Cato* of *Utica*, who had been so great an Enemy to *Cæsar*; though in the Place before he asserts, *Virgil* meant *Cato* of *Utica*. But I think it is an easy Matter to turn the Edge of his Argument against him, since I believe every one will readily allow, that the presiding over the Just in the Elysian Fields, and giving Laws to the Righteous in another World, must be a finer Compliment and a higher Commendation, and by Consequence must be more shocking and offensive to *Augustus*, than the bare Epithet of *Magnus*, which was as common, and as much prostituted among the *Romans*, as that of ΔΙΩ, Divine, was among the *Greeks*, which they were very free of; used upon all Occasions, and is applied by *Homer* himself no less than three times in one single Book, to a Hogherd, or a Feeder of Swine. *Ruens*, the judicious Editor of the *Delphin Virgil*, is also of Opinion, that the *Cato* mention'd by the Poet here must be he of *Utica*; for which he assigns this odd Reason, that he was nearer to the Age of *Catiline*, who is mention'd in the Verse immediately before. This I call an odd Reason, because I am persuaded, that the Poet in this Place had no View to Chronology, nor any Regard to the Time in which those two Persons lived; nor can I see any Reason in the World he should; and that he only design'd to shew a strong Opposition,

and a beautiful Contrast between one of the most virtuous Men, and one of the most profligate Wretches that ever lived, and between the noblest Reward of Virtue in the first, and the most severe Punishment in the last, by shewing him chain'd to and hanging from a dreadful Rock, and trembling at the Sight. Be pleas'd, Sir, to look upon that Passage in this same Point of View, and you will, I dare say, be of my Opinion, and think that the Reason of *Rueus* is by no means just and exact. The last Critick I shall mention upon this Place, is the famous Mr. *Dryden*, the Honour of the *English* Nation, who seems here to be destitute of that right Judgment and Accuracy, that Sagacity in Criticism, in which he once as much excell'd as in the Beauty of his Poetry, the Happiness of his Invention, and the Sweetness of his Versification. But here he is strangely inconsistent with himself, and makes very sad Work with this Verse of *Virgil*. I shall set down his own Words, that I may not be thought to have misrepresented him: And, first, in his Preface,* he asserts "That *Virgil* never named *Cato* of *Utica* in his whole Poem, " because he was an Enemy of *Julius Caesar*; nor " could the mentioning him be pleasing to *Augustus*." But, as if he had quite forgot this, in his Dedication of the *Aeneis* to the Marquis of *Normanby*, he endeavours to prove that *Virgil* was a Republican in his Heart, by the Mention he made of *Cato* here, " which (saith he) if he had not studied his Patron's Temper, might have ruin'd " him with another Prince. But *Augustus* was not " discontented, at least that we can find; that *Cato* " was plac'd by his own Poet in Elysium, and " there giving Laws to holy Souls, who de- " served to be separated from the vulgar Sorts of

“ good Spirits.” Now, if these two Propositions are not *adversis frontibus pugnantes*, I know not in the World what is. A little lower Mr. Dryden saith, that “ *Virgil* could not name *Cato* the Censor in this Place without a manifest Tautology, because he had mention’d him before in Book 6. “ & in *Magne Cato* ; for why should the Poet name *Cato* twice, if he intended the same Person ? Our Author is too frugal of his Words and Sense, to commit Tautologies in either, and his Memory was not likely to betray him into such an Error.”

But I must own, that I cannot see where the Tautology is, in mentioning the same Person twice, and that at the Distance of above 1600 Verses ; it seems to me, rather to shew the great Esteem and Regard he had for that illustrious *Roman*. Secondly, He has strangely misrepresented *Rueus*, and made him say what he never thought of. *Rueus*, saith he, would fain persuade us, that *Virgil* here means *Cato* the Censor, though that Editor asserts just the contrary, as you may see by my Quotation above, Thirdly, Mr. *Dryden* quotes this Verse but twice, and both times quotes it wrong ; *Secretisque Pius*, instead of *Secretosque Pios* ; which shews he wanted his usual Exactness and Attention when he composed these Remarks. But, with Submission to those learned Men, I cannot help thinking that *Virgil*, in the Passage before us, had in his Eye *Cato* the Elder, or the Censor ; which very Name, had they given any Attention to it, must have set them right, and prevented their Mistakes : I say, the very Name of Censor, whose Office was to inspect the Morals and Manners of the People, and to see that the Laws were duly and punctually observed ; which Duty he discharg’d with such Honour and Reputation, that it entail’d the Title of

Censor upon him for his Life. And who could be more fit for this Place in another World, than one who was so remarkable for it in this, that, out of Spite and Envy of the Nobles, under the Pretence of the Abuse and Stretch of his Power, he was impeached and tried no less than fifty times; and as many times his Innocence, like pure Gold tried in a Furnace, appeared brighter and purer than before? Who could be fitter for that Employment than he to whom *Livy* hath given this noble Character, that he was Proof to all the Delights and Pleasures of the Senses; a Despiser of Honour, Wealth and Riches, and a Man of the strictest Virtue and most rigid Innocence? Lastly, who could be better qualified for that honourable Post, than one to whom the People of *Rome*, out of Gratitude, erected a Statue after his Death? A Statue more glorious than any that have been raised to *Cesar*, *Alexander*, and *Pompey*, those Scourges of the World, and Destroyers of Mankind; a Statue raised to the truest Worth and Merit, as appears by the Inscription upon the Pedestal, that the People of *Rome* had not conferr'd this Honour upon *Cato* for his Valour and Exploits of War, nor for that Triumph he had so gloriously obtain'd, but out of pure Gratitude for the Service he had done to his Country, by reforming the corrupt Morals of the *Romans*, and by giving Life and Vigour to that ancient Virtue and Discipline, which, before him, were quite sunk, decay'd, and dwindled to nothing. This Solution of mine, I conceive, is natural and easy, removes the Difficulties that seem'd to clog this Passage of *Virgil*, and entirely clears and acquits the Poet.

Before I leave this Subject, I shall take notice of another Mistake committed by a celebrated Author, in relation to this Verse in *Virgil*. The Writer I mean is the ingenious Mr. *Bickerstaff*, who has prefix'd

prefix'd this Line as a Motto to one of his entertaining Lucubrations,* where he applies the Words *secretosque Pios*, to those that in this Life had been privately charitable and secret Benefactors to Mankind. He does not indeed directly give them that Sense; but by the Tendency of his Discourse it plainly appears he had it in his View. "Certain 'tis (saith he) that secret Kindnesses done to Mankind are as beautiful as secret Injuries are detestable. To be invisibly good, is as godlike, as to be invisibly ill, is diabolical. As degenerate as we are apt to say the Age we live in is, there are still amongst us Men of illustrious Minds, who enjoy all the Pleasures of good Actions, except that of being commended for them." Whereas a little Attention, and the consulting any *Latin* Dictionary whatsoever, might have satisfied him, that the Word *Secretos* here, has no manner of Relation to Privacy or Secrecy in doing good, and means no more than set apart or separated from other People, as it is twice used in *Horace*, and once by him applied to the very Case before us. I do not call this a wilful Mistake, a designed Misapplication, and hanging out false Colours, to deceive and impose upon his Readers, which I am persuaded that Gentleman could not be guilty of; but I look upon it as a *παρρηγοργισμα*, one of those Oversight's occasion'd by the want of Attention, or a Mind tired and wearied by Study; Faults.

————— *Quas aut incuria fudit,
Aut humana parum cavit natura,*

which the greatest Men have sometimes been guilty of, and ought to be excused by every fair and equitable Reader.

* *Vide* Tatlers, Vol. III. No. 138.

But I am afraid, lest, while I have been pointing out the Faults and Mistakes of other Writers, I may have tripp'd myself, and committed some Errors of my own ; if I have, I hope, Sir, with your usual Candor and Friendship you will excuse them, remembering

*That not to err
Is the great Privilege of God alone.*

A R T I C L E X.

The Genealogies of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, explained, defended, and reconciled to each other, and to the Scriptures of the Old Testament. By Edward Yardley, B. D. London, printed by and for J. Mechell at the King's Arms in Fleet-Street, 1739. Octavo. Pages 355, &c.

IN the Preface our Author offers an Apology for his Undertaking. He says, “ The important Truths of our Religion must always merit
“ our principal Regard, and therefore such Discourses as either defend or explain them, can
“ never be justly looked upon as improper or unseasonable. But when Infidelity dares boldly to
“ lift up its Head and triumph ; when a licentious
“ Freedom of Thought is embraced and encouraged ; when open Attempts are made to sap
“ the solid and durable Foundations of Christianity ;

“ at

“ at such Times those Discourses must certainly appear to be highly seasonable.”

He declares he should have been pleas'd, if any more able Pen had prevented his entering upon this knotty Point: If he could have met with any “ Treatise in which these Genealogies were fully explained ;— the present Reading of the sacred Text, as it now stands in the Gospels, defended ;— the seeming' Differences between “ St. *Matthew* and St. *Luke*, reconciled ;— “ their Harmony and Agreement with the *Old Testament*, made plain ; — the particular View “ of each Evangelist, laid open ; — and the “ Tendency of both these Genealogies towards “ proving *Jesus* to be the Son of *David*, discovered.” But this Subject hath never yet, as far as he can find, been fully and clearly discussed. “ It hath indeed fell under the Notice of most of “ the Criticks and Commentators, who have, some “ of them, passed a general Judgment upon it ; “ but have left this their definitive Sentence unsupported by sufficient Reasons : Whilst others have “ enter'd more closely into the Examination of some “ one particular Difficulty belonging to it, but “ have wholly omitted other, not less material, “ Parts of the Question. Some learned Pens have “ indeed professedly treated hereof, and here we “ might, from their Accuracy and Learning, have “ hoped to meet with full Satisfaction ; but upon “ perusing their Dissertations, though we must “ own the Obligations we are under to them for “ what they have done, we cannot help lamenting “ that they have done no more, and being griev'd “ that this Question should to this Day remain (if “ not superficially, at least) imperfectly consider'd.

Now if this be the Case, he says, it cannot be thought that he has troubled the World with a Subject of no Consequence ; or that he has bestowed
his

his Labour thereon without any Occasion. As to the Importance of the Topic he has handled, he further notes, “ The doctrinal Parts of the *New Testament* are connected with, and in some sort depend upon, the historical Parts of it.— “ If these be true and certain, it will necessarily follow, that *Jesus* was the *Christ*, and that the Doctrines which he taught were of God.— “ Among the many Questions arising from the Evangelical History, that which relates to the Genealogies of our Blessed Lord, as recorded by two of the Evangelists, is not the least noble or momentous:— When Sin first made its Entrance into the World, God gave a general Promise to Mankind of a Saviour that should be the Seed of the Woman. This Promise was afterwards limited to *Abraham* in his Son *Isaac*; then to *Jacob*, and to the Posterity of *Judah*. Of this Tribe came *David*, whom God raised to the Kingdom of *Israel*, and promised that of his Seed should be born the Saviour of the World. And accordingly, the constant Expectation of the *Jews* was, that the Messiah should be born of this regal Family, and so be the Son of *David*.

“ That *Jesus* was thus the Son of *David*, we find asserted in several Places in the New Testament. But when the Apostles preached a new Religion to the *Jews*, a People obstinately tenacious of their own Religion; they could not expect that they would come into the Belief of the Gospel barely upon the Force of what those who published it asserted. They would undoubtedly require manifest Proofs, as well as Assertions; and that in the first Place the Apostles should make it appear, that *Jesus* the Son of *Mary* was really and truly, according to the Flesh, the Son of *David*. Nor could the *Jews* here be charged
“ with

“ with requiring what was in itself unreasonable ;
 “ for as this was one of the principal external
 “ Marks which the Prophets had of old laid down,
 “ whereby they might know the Messiah ; so it
 “ cannot be denied but that unless *Jesus* did, ac-
 “ cording to the Flesh, descend from the Loins of
 “ *David*, he could not be the Christ.

“ This then shews the indispensable Necessity by
 “ which the Evangelists were obliged fully and
 “ clearly to discover the Stock from which he
 “ came. And therefore St. *Matthew* and St. *Luke*
 “ have each of them recorded the Genealogy of
 “ *Christ*, that neither the Times in which they
 “ wrote, nor any succeeding Ages, might be igno-
 “ rant of the Lineage of their Lord and Master,
 “ and might be able uncontestably to prove that he
 “ was of the House of *David*.

“ If then at first it was of the highest Import-
 “ tance to the Evangelists to set forth these Genealo-
 “ gies ; — if it is the constant Duty of Christians
 “ to be able to give a rational Account of their
 “ Faith, and of the Motives on which they be-
 “ lieve ; — if our Faith is founded on the
 “ *Messiahship* of the Blessed *Jesus* ; and if his be-
 “ ing the *Messiah* doth (amongst other things) de-
 “ pend upon his being the Son of *David* ; it must
 “ surely be even now highly expedient for those
 “ who profess the Religion of *Christ* (especially
 “ those who have Time, Leisure and Capacities,
 “ above the common Level) to have clear and
 “ just Notions of the Family from which our Lord
 “ descended, and to comprehend the View and
 “ Tendency, and be persuaded of the Truth, Cer-
 “ tainty and Consistency of those Genealogies pre-
 “ served in the Holy Gospel.”

Accordingly our Author is very much displeased
 with some Writers, who have given up this Point,
 as hardly reconcileable ; and, neglecting this, and
 other

other external Proofs, fix the Truth of Christianity on its internal Evidences only ; such as the intrinsic Worth and Excellency of its Doctrines ; — their Agreeableness to the Dictates of unbiassed Reason ; — their Dignity, Holiness and Purity ; their Tendency to promote the Honour of God, and the Happiness of Man, &c. But, he says, “ As our Lord, when he was upon the Earth, did not rest the Proof of his Mission wholly upon this Foundation ; — as he thought fit to direct those who heard him to *Moses* and the Prophets, thence to learn those Marks which should, at his Coming, point out the *Messiah* to the World ; — as he was farther pleased to appeal to the Senses of Mankind, as well as to their Understandings, and wrought many Miracles for the Proof of his Messiahship and the Conviction of the World ; so whatever good Design Charity may suppose those Persons to have, who readily part with any one or more of these kind of Proofs, and lay the whole Stress of the Truth of our Religion on what remains behind ; yet, in my Opinion, no Christian, though he may think favourably of their Honesty, can possibly applaud their Prudence. The chief Weight of a massy Fabrick may perhaps rest upon a few Pillars, though at the same time a much larger Number may rise under the lofty Roof ; now, if any pretended *Connoisseur* in Architecture should be for taking away any one of all those Columns, under Pretence that it was of no Service to the Strength of the Edifice, let any one judge, whether he would not hereby render himself justly suspected for Ill-will to the Building itself, and whether the Generality of Mankind would not think, that he was inclineable to undermine and weaken the Fabrick, rather than to strengthen and support it.”

When

When Mr. *Yardley* first undertook this Performance, he designed it, he tells us, for the general Use of pious Christians, and intended to explain the two Passages of Scripture in so plain and familiar a Way, as not to exceed the height of common Understandings. But he had not entered far into the Subject before he found that it would necessarily lead him into Points of deeper Learning than lay within the reach of those for whom it was originally intended. But tho' the Nature of the Subject (as he goes on) sometimes unavoidably carried him into this different manner of treating it, he has yet done his best Endeavours to avoid Obscurity; and has still Hopes that any Person who is well vers'd in his *English* Bible, may, without the Help of other Learning or Languages, by means of what he has here laid down, be able to understand these two Genealogies, and to defend them against the Objections of ignorant or malicious Persons.

If he has advanced any Notions of his own, which may appear singular, he only begs of the learned Reader to suspend his Judgment, till he hath impartially considered the Strength or Weakness of the Arguments he has endeavoured to support them with.— And farther, where, upon mature Deliberation, he chances to differ in Opinion from those whom the learned World justly esteems; there, he hopes, the candid Reader will attribute it neither to Conceit nor Obstinacy, but to the true and only Reason, which is an unbiass'd Regard for Truth: He adds,

He is neither fond of being dress'd up in borrowed Plumes, or desirous of stealing a Reputation at the Expence of others: And therefore he has usually quoted those Authors whose Opinions he has embraced; and he lays no other Claim to those Notions, than as a Loan from them: Perhaps, he says, he has sometimes set them in a more advantageous Light,

Light, or confirmed them with stronger Arguments; so that tho' he may have borrowed, he hopes he is no Plagiary.

This general Account of the Work before me is altogether taken from the Author's Preface, which I have altered only as to the Disposition of the Paragraphs. I shall now proceed to a more particular View of his Subject.

He divides his Treatise thereupon into three Parts. In the first he examines the Genealogy of our Saviour exhibited by St. *Matthew*, and reconciles it to the *Old Testament*. In the second, he does the same by that which St. *Luke* has recorded. In the third, he has compared the Genealogies of the two Evangelists; and answered the Objections to which his Explanation of them may be thought liable.

Before he enters upon these Points he observes, as the Concessions of all Christians, That the Writers of the four Gospels were inspired by the *Holy Ghost*, and were, by such Inspiration, secured from all Error; — and that their Testimony is not to be regarded as *mere human* Evidence, or as the Testimony of those who were barely *Eye* and *Ear-witnesses* of what they relate. From these *Postulates* he infers the following Conclusions: I. Whatsoever the Evangelists deliver must be infallibly true. II. No one of them is in any Part of his Gospel inconsistent with himself, or with what he hath said in any other Part of it. III. No one of them is, in any historical Passage, inconsistent with any true and authentick History of the Times he writes of. IV. None of the Evangelists do, in their Gospels, ever contradict what is recorded in the *Old Testament*. V. No one of them, when rightly understood, doth, in any thing, contradict the other Evangelists. VI. Notwithstanding this, some of the Evangelists omit what

what the others take notice of, and relate some Things, which the others are wholly silent in.

These Things then being premised, our Author says, "Whenever there appears to us to be any Inaccuracy or Inconsistency in any Part of those Gospel, we must freely acquit the Holy Pen-men from any such bold Charge; and suppose the Fault to be in ourselves, who, for want either of sufficient Knowledge, or sufficient Care and Industry, have not obtained the true Sense and Meaning of the Passages we dispute about." On the other hand, he lets us know, that when we humbly and impartially set about studying the Sacred Writings, praying for the divine Assistance, we have then good Reason to hope, that the same Holy Spirit who inspired the Prophets and Apostles will enlighten our Minds, and assist us in our Inquiries.

When Mr. *Tardley* has settled these Preliminaries, he proceeds to the first Part of his Work; in which, as we have already said, he examines the Genealogy of our Saviour in the first Chapter of St. *Matthew*, and reconciles it to the *Old Testament*. What he has offered for this Purpose is distinguished by five Sections. In the first he reckons up the Descents from *Abraham* to *Joram*, as they occur in the first eight Verses of the Evangelist: In every Step of which, he notes, that inspired Writer exactly corresponds with the Historians of the *Old Testament*; varying in nothing, excepting the Spelling of the Names; which was necessary to be done in translating, to accommodate them the better to the Genius of the *Greek Tongue*.

In the second Section our Author has a Difficulty to encounter, which arises from comparing the Descents as they stand in the latter Part of the eighth and the Beginning of the ninth Verse of the first of St. *Matthew*, with the Genealogy of 1 *Chron.*
cb. iii.

cb. iii. v. 10, 11, 12. These two Accounts, instead of agreeing, as it may be supposed they should, differ so widely, that whereas in the *Old Testament* we find four Kings placed between *Foram* and *Jotham*, in *St. Matthew* we have but one, namely *Ozias*, called, in the *Chronicles*, *Uzziab*. It is plain therefore, as our Author says, that *St. Matthew* hath here omitted three Persons in his Genealogy, *Abaziah*, *Joash* and *Amaziah*.

To account for this, he in the first Place alledges some Instances, whereby it appears to be no unusual thing in the *Old Testament*, to omit one, or more, of the less memorable Personages, out of the Genealogies there recorded. Which will, he says, be sufficient to shew, “ That *St. Matthew* hath, in this “ Omission, done nothing that was unusual among “ the *Jews*, for whose Use he wrote: And perhaps “ he found, in the publick Tables of the *Jews*, “ from which he copied, this Abbreviation of the “ Genealogies.”

It may now be asked, Mr. *Yardley* says, why the Evangelist hath here left out the three Princes abovementioned? Which Question may be answered, he thinks, by another: Why hath *Ezra* omitted seven of his Progenitors; or the Author of the Book of *Chronicles* two of the Descendants of *JUDAH*?

But our Author confesses a more satisfactory Account than this may be given; and such a one he apprehends he has given us in the Passages I am now going to recite: “ *St. Matthew* designed to “ range the Ancestors of our Saviour into three “ *Fourteens*, each of which should distinguish the “ three different *Epochas* of the *Jewish State*; that “ by this means, the Names being thus distributed “ and delivered in round Numbers, it might be a “ Help to the Memory of those who should peruse his Gospel. The first fourteen Persons “ flourished

“ flourished under the *Patriarchs* and former *Prophets*, before the Kingdom was established in the Tribe of *Judah*: Under the second fourteen, *Judah* was govern’d by the Kings there set down, and was then in its most flourishing Condition: After which the Kingdom was in its decline, during the Time in which the last fourteen Persons lived who are named in this Genealogy.

“ The second Class begins with *Solomon*, and ends with *Jeshonias*; but if to those already set down, these three Kings had been added; instead of fourteen, there would have been seventeen Persons in it.”

Mr. *Yardley* having thus assigned a Cause, which is at least, he says, a probable one, of St. *Matthew*’s omitting three Persons in his Genealogy, goes on, in the next Place, to offer a more particular Reason why *those* and not any other three are here omitted: It amounts to this, because “ they were all lineally descended from the wicked House of *Abab* and *Jezebel*, and were all slain by the just Judgment of God for their Idolatry.” He adds, “ When therefore St. *Matthew* saith *Joram* begat *Ozias*, he means not that he was his immediate Father, but his Progenitor; for he undoubtedly well knew — that *Joram* begat *Abaziah*, *Abaziah* begat *Joash*; *Joash* begat *Amaziah*, and *Amaziah* begat *Azariah* or *Uzziah*, whom he here writes *Ozias*: Tho’ for the Reasons above alledged, or perhaps some better ones which we are unacquainted with, he leaves out those intermediate Ancestors of *Ozias*.”

Having solved this first Difficulty, our Author, at the Close of the Section, compares the Descents after *Ozias*, in the ninth and tenth Verses of the first of St. *Matthew*, with the parallel Passages of the *Old Testament*, and finds they exactly agree.

In the third Section Mr. *Yardley* undertakes an Explanation of the 11th and 12th Verses of the first

of St. *Matthew*, in Order, as he says, to understand and confute some material Objections against this Chapter: He might have said, against the divine Inspiration of that Writer. To form an Idea of the first of these Objections we must observe, That the 11th Verse ends the second Period of St. *Matthew's* Genealogy, which contains fourteen Generations, as the first Period likewise does; but now if we reckon those of the third Period, beginning with the 12th Verse, it seems to want one of this Number, and to include but thirteen Generations; whereas the Evangelist, in his 17th Verse, affirms there are fourteen comprehended in each: So that herein he appears, at first View, inconsistent with himself. It is to get rid of this Difficulty, and clear up this Part of the sacred Text, that our Author, as I said, employs the third Section of his Book. I must not pretend even to touch upon every thing that he has offered for this Purpose. This Article would thereby grow to too great a Length. So I must go directly to the Point, and shew my Reader, at one Glance, the Principle whereon he founds his Solution of the Objections he here encounters, which is this, *That the Jechonias in the 12th Verse is a different Person from the Jechonias named in the 11th.* This being made out, it will follow, that there are, as the holy Penman asserts, fourteen Generations in the third Period, as well as in the first and second. This then he endeavours to evince by several Considerations. He replies to every thing that he apprehends can be urged against his System. He weighs those of other Criticks, and shews how insufficient they are for answering this Exigency. He declares he will adhere to the Opinion he has espoused, at least until any one will please to shew him a better way of defending this Passage; and at the Close of the Section he quotes a Paragraph from Dr. *Edwards's Discourse on the Authority,*

Authority, &c. of the Holy Scriptures, * by which we perceive that Writer had long ago published the very same Sentiment as our Author's upon this Head, tho' he did not think fit to alledge any one Reason in its behalf.

In the fourth Section our Author applies himself to the answering of two other Objections which have been urged against the 12th Verse aforementioned. The first of these is, That *Jechonias* is therein said to beget *Salathiel*; whereas there is Reason to think (from a Passage in *Jeremiah*) that *Jechonias* had no Children. The second is founded on *Salathiel* being termed the immediate Progenitor of *Zorobabel*; quite contrary to 1 *Chron.* iii. 19. where *Zorobabel* is called the Son of *Pedaiah*.

For a Solution of the former of these Difficulties (which is raised against 1 *Chron.* iii. 17, as well as against the Evangelist) he first inquires into the true Meaning of the Prophecy on which it depends: *Jer.* xxii. 29, 30. where of *Jechonias* the Prophet saith, *O Earth, Earth, Earth, hear the Word of the Lord. Thus saith the Lord, write ye this Man childless.* "Whence it is by some imagined that *Jechonias* had no Children, and consequently was "not naturally and properly the Father of *Salathiel*, as is thought to be asserted, both in the "*Chronicles* and by *St. Matthew*." But to justify both, he makes out, First, negatively, that the Word in our Translation render'd *Childless*, is not always to be confined to that Sense. Secondly, That both ancient and modern Interpreters have judged it to signify *desolate* and *abandoned*, *rejected* and *forlorn*, *unsuccessful* and *destined to Misery*, *decreasing* in Dignity and Prosperity, *cast out and exterminated* from the Land of his Nativity. Thirdly, That the Character of *Childless* is to be applied to *Jechonias* in the general Sense of the foregoing Phrases. Fourthly, positively, That *Jechonias* had

* Vol. II. p. 411, 412. Edit. Lond. 1659.

Children: Which is evident, as he hath shewn, from the direct Assertion of *Josephus*, and from Testimonies of far superior Weight, even that of *St. Matthew* in this very Text, and the Passage of the *Chronicles* last cited. To those who would evade the Force of this Reasoning, by suggesting, That *Jechonias* is said to *beget Salathiel*, not in a natural Sense, because he was truly and properly his *Father*, but because that *Salathiel succeeded Jechonias* in the poor Remains of the Regal Dignity, he answers, That it must be allowed, the Word here used is sometimes taken in an improper Sense, to signify something different from a natural Derivation; (of which he produces a Variety of Instances from sacred and profane Writers) yet none of these improper or metaphorical Notions thereof can take place here: 1st, Because the List of *St. Matthew* is form'd with a design to shew us the Succession from Father to Son; and not the Succession of Persons in any Office whatsoever. Having proved this, our Author adds, 2dly, It is plain that the Word *begat*, throughout this whole Genealogy, doth, at least in all the other Instances, imply *generating*, mediately, or immediately, in the common and natural Sense of the Expression. 3dly, From hence it further appears, that the said Word ought, in every Part of the Genealogy, to be taken in the same obvious and natural Sense, because, when the Evangelist comes to *Joseph*, the Husband of *Mary*, he doth not say that he *begat Jesus*: Which, had he used the Word in an improper Sense, he might have done, since *Jesus* was undoubtedly the legal *Successor* of that his reputed Father, and so is often stiled his *Son*.

What he has said upon these several Heads, he thinks, may serve for Answer to the first Objection, and for Proof that *Salathiel* was, by Nature, the Son of *Jechonias*. Before he proceeds to the second Objection, he takes a View of Father *Harduin's* Account of the Family of *Josias*, King of *Judah*, (who

(who is said to have begotten *Jechonias* in the 11th Verse of the first of *St. Matthew*) which is very different from that he has espoused. He refutes the Mistakes of that famous Jesuit, and so more firmly establishes his own Scheme on the Ruins of the other's System. He then goes on to the Solution of the remaining Difficulty, which is to reconcile *St. Matthew* and the Writer of the *Chronicles*; the former making *Zorobabel* the Son of *Salathiel*, and the latter stiling him the Son of *Pedaiah*.

This Objection is owing, he says, to some Obscurity arising from want of Connection in *1 Chron.* iii. 17. and he looks upon this as a fresh Instance of the looseness of Expression, and want of Connection usual in the *Hebrew* Genealogies, of which he has given a remarkable Specimen in the foregoing Part of this Work. By treating these Passages according to the Rules of Criticism, and supplying the Chasm, all is rendered clear, and we find, that *Pedaiah* was indeed the Son of *Salathiel*, and *Zorobabel* was the Son of *Pedaiah*; — but as it is no uncommon Thing (according to a foregoing Remark) for the Scripture Genealogists to abbreviate the Series of Descents, by leaving out one or more Persons, so *St. Matthew* (who has in this Particular only followed the Example of *Ezra* and *Haggai*) thought fit to omit *Pedaiah*, the real Father of *Zorobabel*, perhaps, our Author says, a Person of no Note, and to stile him, from his Grandfather, the Son of *Salathiel*; “ which *Salathiel*, as after the Death of “ *Jehoiachin* he became the nominal Prince of the “ *Jews*, or *Captain of the People*; so, it may be, “ he survived his Son *Pedaiah*, and was immediate “ Predecessor to *Zorobabel* in the Principality.”

We are now come to the fifth Section, which finishes the first Part of this Work. Here the Descendants from *Zorobabel* down to *Joseph* are considered; and Reasons are offered for engaging us to depend securely on the Authority of *St. Matthew*

with Regard to these Descents, where the *Old Testament* is silent about them. The Subject here handled is contained in the 13th, 14th, 15th, and 16th Verses of the Evangelist's first Chapter. The *Zorobabel*, at the Beginning of the 13th Verse, is described to have had several Children, 1 *Cbron.* iii. 19, 20; but amongst these, as our Author observes, we find none who bears the Name of *Abiud*; and yet the Evangelist says, that he begat *Abiud*; nor can any of the following Persons set down by St. *Matthew*, as springing from *Zorobabel* by *Abiud*, be found in the Account given of his Posterity in 1 *Cbron.* iii. 19—24.; “so that either *Zorobabel* had other
 “Children, which are not there mention'd; or
 “else (which Mr. *Yardley* rather believes) they
 “who are there recorded had, some of them, more
 “Names than one, according to the Custom of the
 “*Jews*, and so *Abiud* is reckoned, in the Book of
 “the *Chronicles*, under another Name.”

Thus far, our Author says, the Scriptures of the *Old Testament* have been our Guide in explaining this Genealogy; and he hopes he has shewn, that St. *Matthew* hath in it asserted nothing contrary to what was before recorded by the inspired Writers of those Divine Records. As to the remaining Descents (that is, from *Zorobabel* down to *Joseph*) he drew them from other Fountains: “And here
 “we ought at least (as Mr. *Yardley* goes on) to al-
 “low the Evangelist the same Claim to be believed
 “with any other fair Historian, whom we are always
 “apt to give Credit to, when we have nothing of
 “greater Weight to warrant us to contradict what
 “he asserts, although at the same time we are ig-
 “norant from whence he takes his Authorities for
 “those Assertions.

“But it will, without any Difficulty, be imagined
 “from whence St. *Matthew* procured this latter
 “part (and indeed the whole) of his Genealogy,
 “namely, from the publick Genealogical Tables
 “of

“ of the *Jews*. He was himself a *Jew*, and con-
 “ sequently had all Opportunities requisite for such
 “ a Search. He wrote for the Use of the *Jews*,
 “ and how could he better argue with them, than
 “ from their own publick Registers, agreeable to
 “ the sacred Histories, as far as those Histories go,
 “ and in After-times grounded upon real and well-
 “ known Facts?

“ No Nation was more exact in recording their
 “ Genealogies than the *Jews*. The Writers of the
 “ *Old Testament* have filled many Pages with them,
 “ and sometimes given them in both the descending
 “ and ascending Method. Nor did this Custom
 “ of preserving the Descent of every Family re-
 “ main only during the flourishing Estate of the
 “ *Jews*, but likewise in, and even after, the Cap-
 “ tivity.— That these *publick Genealogies* were
 “ in being, and religiously preserved in the Time
 “ St. *Matthew* wrote, is plain from hence; that
 “ *Josephus*, who wrote some time after him, in the
 “ Account he gives of his own Life, begins with
 “ his Genealogy: Here he names but five Persons,
 “ from whom he lineally descended; his Me-
 “ mory almost, or if not, the private Me-
 “ moirs of his own Family might, one would
 “ think, have furnished him herewith; but not-
 “ withstanding this, he appeals to publick Registers
 “ for the Reality of this his Descent; and in his
 “ first Book against *Apion*, the same learned *Jew*
 “ shews with what Care these publick *Genealogical*
 “ *Tables* were compleated and kept.

“ The *Genealogical Tables* of the *Jews* were, at
 “ first, a kind of written *Evidences* or *Title-Deeds*,
 “ shewing the Right which each Family or Tribe
 “ had to the Land they enjoyed by the Allotment
 “ of God; and besides, as the *Messiah* was, ac-
 “ cording to the Prophecies, to spring out of the
 “ Tribe of *Judah*; this was still to them a Reason

“ of far greater Weight, to oblige *that* Tribe to
 “ the utmost Exactness in recording and preserving
 “ their Genealogies. And when out of the Tribe
 “ of *Judah*, the Family of *David* was particularly
 “ chosen to govern the People of God, and this
 “ highest Honour was promised to this House, that
 “ the *Messiah* should come of the House of *David* ;
 “ both their Title to the *Crown*, and their Expecta-
 “ tion of the *Messiah*, must undoubtedly produce
 “ the utmost Truth and Nicety in collecting, and
 “ the most diligent Care in preserving the sacred Mo-
 “ numents of every Descent in this Royal House.”

“ From hence then *St. Matthew* was furnished
 “ with his Genealogy ; and we need not question
 “ but he hath honestly and fairly transcribed it.
 “ Had he done otherwise, he would have laid him-
 “ self open to the Laſhes of the *Jews* ; who, in-
 “ stead of being converted by what he wrote, would
 “ presently have found out the Fallacy, and boldly
 “ have charged him with building the whole Fa-
 “ brick of his Gospel on an unsound Foundation.
 “ And therefore, since no History of Credit of
 “ those Times is pretended to be offered, in Con-
 “ tradiction to what he hath recorded, it cannot
 “ but be concluded that every ingenious Person
 “ ought to assent to what *St. Matthew* hath here
 “ recorded, as to an undoubted Truth ; viz. that the
 “ lineal Descendants of *Zorobabel* were, ver. 13.
 “ *Abiud, Eliakim, Azor*, ver. 14. *Sadoc, Achim,*
 “ *Eliud*, ver. 15. *Eleazar, Matthan*, and then *Jacob*,
 “ ver. 16. the Father of *Joseph*, the Husband of *Mary*,
 “ of whom was born *Jesus*, who is called *Christ*.

“ *Matt. i.* ver. 17. So all the Generations from
 “ Abraham to David, are fourteen Generations : and
 “ from David until the carrying away into Babylon,
 “ are fourteen Generations : and from the carrying
 “ away into Babylon unto *Christ*, are fourteen Gene-
 “ rations.

In the second Part of this Treatise, the Genealo-
 gies

gies of our Lord, as given by St. Luke, are considered; and reconciled with the Old Testament: But an Account of what our Author has written upon that Head must be deferred to a subsequent History.

ARTICLE XI.

A Treatise of Astronomy; wherein the Diurnal Motions of the Heavenly Bodies, and the annual Motion of the Sun, and the Sun's various Distances from the Earth, together with the Inequabilities of the Sun's Motions throughout the Year, are accounted for according to the Ptolemaick, Semi-Tychonick, and Copernican Systems; and particularly the third Motion of the Earth, and the Application of it, in accounting for the Sun's apparent Motions in the Copernican System, is set forth by a Machine described in its proper Place: Wherein also Rules, founded upon known Optical Principles, are delivered for determining the Angles of Refraction of the Sun, Moon, and Stars, at all Altitudes above the sensible Horixon; and wherein the Sun's Diurnal Parallax is determined by Demonstration, founded upon most authentic Observation. By John Shuttleworth, A.M. Prebendary of Sarum. London, printed for S. Wilmot, Bookseller in Oxford; and for E. Easton, Bookseller in Silver-street, 1738.

BY the Endeavours and Encouragement of several learned and great Patrons, many considerable Advances from time to time (our Author says) have been made in the Science of Astronomy; but still several Inequabilities in the Motions of some (at least)

least) of the Planets remain to be solved, whereby the most knowing and inquisitive Astronomer must needs be convinced, that the Methods and Contrivances by which the Bodies in the glorious Frame of the Universe are governed, disposed and laid with such deep Subtilty, as bespeaks that Almighty Being, who is understood to be God, to be the Author of them.

To answer this Purpose, that is, to account for the foresaid Inequabilities, and so to convince Mankind in general, I suppose, as well as the most inquisitive Astronomers, of the divine Architecture of the Universe, our Author invented the Machine referred to in his Title Page. And thereby he makes out, as he says, a Variety of Astronomical Truths; of which he has attempted to give us a general Understanding in his Preface.

In the Composition of his Book (of which the Title of this Article is a sufficient Account) he has endeavoured, he tells us, to make himself as intelligible as possibly he could, and to confirm his Assertions and Conclusions by most certain Proofs, founded upon the Elements of *Euclid*, and upon Trigonometry for the most part, and to illustrate what he affirms with proper Annotations.

A R T I C L E XII.

*The Case of a Murther in Hertfordshire. Found
amongst the Papers of that eminent Lawyer,
Sir John Maynard, late one of the Lords
Commissioners of the great Seal of England.*

THE Case, or rather History of a Case, that happened in the County of *Hertford*, I thought good to report here, tho' it happened in the fourth Year of King *Charles* the First, that the Memory of it may not be lost by Miscarriage of my Papers, or otherwise. I wrote the Evidence that was given, which I and many others did hear, and I wrote it

it exactly according to what was deposed at the Trial, at the Bar of the *King's-Bench*, viz.

Johan Norkott, Wife of *Arthur Norkott*, being murdered; the Question was, How she came by her Death? The Coroner's Inquest, on View of the Body, and Depositions of *Mary Norkott*, *John Okeman*, and *Agnes* his Wife, inclined to find *Johan Norkott* Felon *de se*; for they informed the Coroner and Jury that she was found dead in her Bed, the Knife sticking in the Floor, and her Throat cut. That the Night before, she went to Bed with her Child, her Husband being absent, and that no other Person, after such time as she was gone to Bed, came into the House, the Examinants lying in the outer Room, and they must needs have seen or known if any Stranger had come in. Whereupon the Jury gave up to the Coroner their Verdict, that she was Felon *de se*; but afterwards upon Rumour among the Neighbourhood, and their Observation of divers Circumstances, which manifested that she did not, nor according to those Circumstances could possibly murder herself; thereupon the Jury, whose Verdict was not yet drawn into Form by the Coroner, desired the Coroner, that the Body which was buried might be taken up out of the Grave, which the Coroner assented to; and thirty Days after her Death, she was taken up in the Presence of the Jury and a great Number of the People: Whereupon the Jury chang'd their Verdict. The Persons being try'd at *Hertsford* Affizes were acquitted; but so much against the Evidence, that Judge *Harvey* let fall his Opinion, that it were better an Appeal were brought, than so foul a Murder escape unpunished. And *Pascha 4 Car.* they were try'd on the Appeal, which was brought by the young Child, against his Father, Grandmother, and Aunt, and her Husband *Okeman*. And because the Evidence was so strange, I took exact and particular Notice, and it was as follows, viz.

After

After the Matter above-mentioned related, an ancient and grave Person, Minister to the Parish where the Fact was committed (being sworn to give Evidence according to Custom) deposed, That the Body being taken up out of the Grave thirty Days after the Party's Death; and lying on the Grass, and the four Defendants present, they were required each of them to touch the dead Body. *Okeman's* Wife fell upon her Knees, and prayed God to shew a Token of her Innocency, or to some such Purpose; her very Words I have forgot. The Appellees did touch the dead Body; whereupon the Brow of the Dead, which was before a livid and carrion Colour (that was the verbal Expression *in terminis* of the Witness) began to have a Dew, or gentle Sweat, arise on it, which increas'd by degrees, till the Sweat ran down in Drops on the Face; the Brow turned and changed to a lively and fresh Colour, and the Dead opened one of her Eyes, and shut it again; and this opening the Eye was done three several times; she likewise thrust out the Ring or Marriage Finger three times, and pulled it in again, and the Finger dropped Blood from it on the Grass.

Sir Nich Hide, Chief Justice, seeming to doubt the Evidence, asked the Witness, Who saw this besides you?

Witness. I cannot swear what others saw; but, my Lord (said he) I do believe the whole Company saw it; and if it had been thought a Doubt, Proof would have been made of it, and many would have attested with me.

Then the Witness observing some Admiration in the Auditors, he spake farther, My Lord, I am Minister of the Parish, and have long known all the Parties, but never had any Occasion of Displeasure against any of them, nor had to do with them, or they with me, but as I was Minister: The Thing was wonderful to me, but I have no Interest in the Matter,

Matter, but as called upon to testify the Truth, that I have done.

This Witness was a very reverend Person, as I guessed was about seventy Years of Age; his Testimony was delivered gravely and temperately, but to the great Admiration of the Auditory. Whereupon applying himself to the Chief Justice, he said,

My Lord, my Brother here present is Minister of the next Parish adjacent, and I am assured saw all done that I have affirmed. Therefore that Person was also sworn to give Evidence, and did depose in every Point, *viz.* the Sweating of the Brow, the Change of its Colour, Opening of the Eye, and the thrice Motion of the Finger, and drawing it in again; only the first Witness added, that he himself dipped his Finger in the Blood which came from the dead Body to examine it, and he swore he believed it was Blood.

I conferred afterwards with Sir *Edmund Powell*, Barrister at Law, and others, who all concurr'd in the Observation. For myself, if I were upon Oath, can depose that these Depositions, especially of the first Witness, are truly reported in Substance.

The other Evidence was given against the Prisoners, *viz.* the Grandmother of the Plaintiff, and against *Okeman* and his Wife, that they confess'd they lay in the next Room to the dead Person that Night, and that none came into the House till they found her dead the next Morning; therefore if she did not murder herself, they must be the Murderers.

To that end further Proof was made.

First, That she lay in a compos'd Manner in her Bed, the Bed-Clothes nothing at all disturb'd, and her Child by her in Bed.

Secondly, Her Throat cut from Ear to Ear, and her Neck broken; and if she first cut her Throat, she could not break her Neck in the Bed, nor *contra.*

Thirdly,

Thirdly, There was no Blood in the Bed, saving there was a Tincture of Blood on the Bolster, whereon her Head lay; but no Substance of Blood at all.

Fourthly, From the Bed's-head there was a Stream of Blood on the Floor, which run along, till it ponded in the Bendings of the Floor to a very great Quantity; and there was also another Stream of Blood on the Floor at the Bed's-foot, which ponded also on the Floor to another great Quantity; but no Continuance or Communication of Blood of either of these two Places, from one to the other, neither upon the Bed; so that she bled in two Places severally: And it was deposed, turning up the Matt of the Bed, there were Clotts of congealed Blood in the Straw of the Matt underneath.

Fifthly, The bloody Knife was found in the Morning, sticking in the Floor a good Distance from the Bed; but the Point of the Knife as it stuck was towards the Bed, and the Haft from the Bed.

Lastly, There was a Print of the Thumb and four Fingers of a Left-Hand.

Sir *Nich. Hide*, Chief Justice, said to the Witness, How can you know the Print of a Left-Hand from the Print of a Right-Hand in such a Case?

Witness. My Lord, it is hard to describe; but if it please that honourable Judge to put his Left-Hand upon your Left-Hand, you cannot possibly place your Right-Hand in the same Posture: Which being done, and appearing so, the Defendants had time to make their Defence, but gave no Evidence to any purpose. The Jury departed from the Bar, and returning acquitted *Okeman*, and found the other three guilty; who being severally demanded what they could say, why Judgment should not be pronounced, said nothing; but each of them said, I did not do it, I did not do it.

Judgment was given, and the Grandmother, and the Husband executed; but the Aunt had the Privilege to be spared Execution, being with Child.

I inquired if they confess'd any thing at their Execution, but did not as I was told.

This very odd Case was communicated by Dr. Rawlinson; who sent it as a Curiosity worth preserving.



THE
HISTORY
OF THE
WORKS of the LEARNED.

For SEPTEMBER, 1739.

ARTICLE XIII.

This Piece was transmitted hither from one of the Western Isles of Scotland. The Author is Mr. John Mac Pheron, a Clergyman. The reverend Person whom it opposes is distinguished by Qualities more valuable than his great Erudition. His Regard for Truth, his Candour, the Sweetness of his Disposition and Behaviour, render him yet more estimable. I am secure of his being no way offended with the Publication of this Letter. If he be convinced thereby of any Error, he will be pleased with the Detection: If it
M *rectifies*

rectifies his Sentiments on a Point of Consequence, he will be thankful: If he finds nothing therein to convince him, or worthy of his Notice, he will signify it by his Silence: And if he thinks it deserving of a Reply, his Antagonist may depend upon being treated neither with ill Nature nor ill Manners.

To the Author of the History of the WORKS
of the LEARNED.

§ I R,



FIND the ingenious Translator of Archbishop King's Book concerning *the Origin of Evil*, undertakes to shew the Inconclusiveness of an Argument drawn by a late able Writer, from the Uniformity, Simplicity, and Invariableness of antecedent Necessity, for proving the Unity of the Divine Nature. It is far from being Matter of Wonder, that Free-thinkers of a metaphysical Turn of Thought, honest Free-thinkers too, should despise some of the Proofs commonly brought for establishing the Belief of this essential Point.— But that an Author who maintains a very honourable Post in the Commonwealth of Learning, an Author who has distinguish'd himself in the Defence of true Religion, an Author at open War with all the Friends of Atheism and Infidelity, should condemn all these Proofs in the Lump, and publish to the World, that he thinks it impossible to evince the Existence of one only independent Being, is to me extremely surprising.— I always thought that Article of our Faith was supported by strict, unexceptionable Demonstrations; nor did I apprehend that a Christian Philosopher would

would endeavour to bring a different Way of Thinking into Fashion.—However, upon seeing a Person of Mr. *Law's* extraordinary Penetration in discovering the Flaws of an Argument, pronounce his Sentence against the Sufficiency of those Reasons, whereon this Part of our Belief is founded, I almost began to accuse myself for giving in to the common Notion ; such a mighty Stress did I lay on his superior Judgment.—But upon a serious Examination of the Matter, and after carefully weighing the Difficulties that occurred on each Side of the Question, I saw, methought, there was little Cause to repent, and, in spite of a very favourable Prepossession, could not help concluding, that what that excellent Gentleman has advanced on this important Subject, is much the weakest Thing in that valuable Performance I have just now in my Eye ; a Performance which, in my humble Opinion, cannot be sufficiently commended, and which I reckon it one of the happiest Circumstances of my Life to have perused, after having been miserably puzzled by the many formidable Objections started by the celebrated Mr. *Bayle*, against the common Methods of accounting for the Origin of Evil. With what View they have been started by that strange great Man, God only knows ; whether from a real Prejudice in favour of *Manichean* Principles, or from an honest whimsical Design of confounding the Pride of human Reason, or from a serious Intention of paving the Way for introducing his beloved Scepticism into the World, is no easy Matter to determine.

I am very sensible, that any one who dares measure a Sword with an Adversary of superior Skill and Strength, renders himself at once obnoxious to Danger and Ridicule ; and therefore I could most heartily have wished that some great Master of

Reason had engaged in this Dispute, and attempted in good Earnest to lay open the Falshood, and let me add, the pernicious Tendency of Mr. *Law's* Doctrine.—But as this useful Work has been hitherto neglected, for any thing I ever could learn, (my Situation in the World being such, that I can have little or no Communication with *the Republick of Letters*):—As the Thing itself is of very great Consequence:—And as not a few may incline to believe that the Cause of Irreligion may be somewhat put in Countenance, by the Endeavours of such a nice discerning Metaphysician, to expose the Weakness of the strongest Arguments with which the common Hypothesis is defended, I dare flatter myself, that some may possibly excuse my Zeal, or at least wish me well, for shewing a hearty Concern for what I esteem a fundamental Truth, how far soever I may be short of the learned Gentleman on the other Side of the Question; and indeed the Inequality of the Match is but too visible to every one.

And now, Sir, if in a Vacancy of the Press you may think it worth while to fill up some few Pages in one of your *Republicks*, with the little Reflections I have made on this Subject, you will do me a Pleasure; and possibly the Publication of these rambling Thoughts may produce one good Effect: For who knows but it may open a new Scene of Controversy, and either encourage Mr. *Law* to set his own Scheme in a fairer Point of Light, so as to prove the Truth of it beyond Contradiction, or, what I presume will be a more natural Supposition, wake up the Zeal of some great and good Man, who may gladly take this Opportunity to demonstrate the Proposition now in debate. So that it may appear to every thinking disinterested Person, that the Unity of an eternal independent Cause

Cause is a principal Article of Religion, Natural and Revealed.—But be the Consequence what it will, I have resolved to lay the following Observations before you.—Whether they may be of any Use in the present Controversy, you are at liberty to determine, after I have fairly represented the true State of the Question.

Mr. *Law*, in one of his Notes,* wherein he endeavours to overthrow some little Criticisms made on his Remarks by Mr. *Jackson*, makes no Scruple to acquaint the Publick, that “ to him who is
“ obliged to draw all his Arguments concerning
“ a Deity from his Works, it would be hard to
“ demonstrate against the Supposition of divers
“ uncaused Beings governing in their several
“ Provinces, and each producing what is possi-
“ ble or fit for him to produce.”—Our Au-
thor talks more dogmatically in another Passage.
“ There may be (says he) two or more neces-
“ sarily existent Beings, governing in their several
“ Provinces, and independent of each other, though
“ with regard to our System, there can be but one
“ such.”—And in another Place, “ The Phœ-
“ nomena of Nature lead us up to one first
“ Cause, which is sufficient for their Introduction,
“ and therefore none else is necessary.—And though
“ several more independent Beings might possibly
“ exist, yet they would be no Gods to us, nor we
“ any thing to them. Since therefore the same
“ Reason holds for no more than one such, to
“ suppose more than one such is at least unreasona-
“ ble.”—Thus one would be apt to conclude, from the latter End of this last Paragraph, that Mr. *Law* reckons the Supposition of two or more uncaused Beings a very absurd one. But it is not so. On

* Second Edition.

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the

the contrary, he reprimands Mr. *Jackson* for drawing such an Inference from his Words, and tells you, he would gladly understand how that Gentleman came to argue after that manner. "To suppose more than one independent Being is at least unreasonable."—These are the Translator's Words; "therefore (answers Mr. *Jackson*) there can be but one such."

I confess, it does not appear to me, that this Inference is just; because, by an unreasonable Supposition our Author meant, not an Hypothesis in itself false or inconsistent with the Principles of Truth, but one supported by no Reasons known or discoverable by us. And certain it is, that though Suppositions or Hypotheses of that kind are not to be built on, yet, when once they are proposed, it must be a Thing quite unphilosophical, to affirm positively that they are absolutely false. But, methinks, after all it is something hard, the almost universal Belief of all thinking Men should be left on such a slender Foundation as this. There is no Reason known to us, why we should think there is a Multitude of Gods, and therefore we believe there is but one such Being; when, if nothing better can be said for us, an Advocate for Polytheism may plead, with equal Justice, that there is no certain or convincing Reason known to us, why we should believe the Existence of one only eternal Cause, and therefore there is no Danger in believing more than one such to have an actual Existence. This very same Hint, one would think, if pursued closely, might go a good way to discredit this strange Article of Mr. *Law's* Philosophical Creed; but as a much more heavy Charge may be formed against it, I shall just now wave this Consideration, and proceed directly to some other Arguments.

And

And First, Were it possible there should be a Number of independent Beings, two of them might have joined in the Formation of our System, and may now concur in the Administration of it. But if this Consequence be just, it is impossible to prove, with any satisfactory Argument, much less in the way of strict Demonstration, that this our World depends only upon one such Being for its Existence and Preservation; and were that once admitted, there can be no greater Absurdity in supposing a thousand Almighty Colleagues employed all at once in the Production and Government of this System, than in supposing one only. If it be said that the nine hundred and ninety-nine more would be supernumerary or useless, I answer, that the same Reason holds against the Existence of any more than one uncaused Being. For if the Creator and Governor of our World be all-sufficient and every way perfect, (and that he must be so, will possibly appear in the Sequel of this little Essay) all the other imaginary independent Beings may be dispensed with, and turned out of their chimerical Existence. This, I fancy, is sufficiently plain. And then it is inconceivable how an allwise, allmighty Agent (and sure the Author of our System cannot fall short of such a Character) should be any way unfit for managing the most extensive Province that can be. And if to this Consideration you add the Idea we all form of the Divine Goodness, how is it possible for us to believe that this glorious Perfection, the most amiable one that can dwell in the Divine Mind, must, by a hard Necessary proceeding from external Reasons or Causes, no matter which of them, be pent up within more narrow Limits than have been assigned to it by its own proper Nature.

In a word, if the Sufficiency of one eternal Cause be Reason enough to believe, that we the In-

habitants of this World depend only on one such Being for our Life and all, the same very Reason will prove, with the Force of a thousand Demonstrations, that the self-originated Cause from which we have received our Existence, is the only eternal Principle in being, unless it can be made appear that there may be a Task too heavy for him; a Notion no Man will undertake to defend, unless he be for attributing some one Imperfection or other to the Deity, either natural or moral.

I foresee a very plausible Objection may be made to the Supposition of two or more independent Beings, if we put the Case, that they once were Sharers in the Creation, and are now so in the Government of one and the same System, *viz.* that if Matters were on this odd Establishment, all the intelligent Beings in this System we are talking of, must unavoidably meet with endless Difficulties in the Business of Divine Worship, as being never able to find out, whether they should pay religious Homage to two Gods, or one only; and that though they could get themselves set right in this Particular, it would be impracticable for them to know what Proportion of Adoration they should give each of their Sovereign Masters. In answer to this, I would have the following Things considered. 1. It may be exceeding easy for the two independent Causes in the Supposition, to let the reasonable Part of their Subjects understand that they are under the Jurisdiction of two united or confederate Powers. And to be sure, it could be no hard Task for both or either of these Deities to publish a full and exact Revelation of their Will, so as to teach the moral Inhabitants of the World, wherein we have supposed them equally concerned, what Tributes of Praise, Gratitude, &c. they are to send in to their Lords and Masters, and how

how much they should allot for each. If you say, that no such Revelation was ever made, and that therefore this Notion must be false and extravagant; I answer, that no reasonable Man was ever taught by Revelation, whether internal or external, that two or more supreme, eternal, independent Beings, have an actual Existence.* Therefore, there neither is or can be a Plurality of such Beings; that is to say, if the preceding Exception be good.

2. These two Deities or independent Causes, call them what you will, may soon adjust Matters so, as that the Worship given to the one may turn to the Honour of both, and be accepted by each, putting the Case only that they live in Peace and Harmony; which is far from being an absurd Fancy: and could we, by indulging a licentious Imagination, bring ourselves to think that a Spirit of Discord and Jealousy can find room in such exalted Minds, it might be much more warrantably supposed, that our two independent Principles have created two different Worlds or Systems in Conjunction with one another; and that upon the Foot of a Treaty of Partition (excuse the Phrase) the Homage paid by all the rational Creatures in one of these Worlds, is entirely appropriated to one of these two Deities, and, by way of Compensation, all the religious Services performed in the other, wholly made over to the second.

3. It being a very unworthy Apprehension, that an infinite Mind can be actuated by any low ignoble Passion, I could almost think, that the independent Principle, that in our poor Way of Thinking is injured, by being robbed either of a Part or the whole of that Honour to which he has an undoubted

* The Actuality of their Existence must necessarily follow upon the Possibility of it, as will be proved by and by.

Title,

Title, would never resent that Indignity, while the neighbouring God, whom he loves entirely, is worshipped at his Expence, though without any real Prejudice to him: And were it otherwise, it is plain, those two infinite Neighbours would be far from loving one another so warmly, as some little Mortals such as *Damon* and his *Sicilian* Companion, *Pyllades* and *Orestes*, *Achilles* and *Patroclus*, are reported to have done. In short, if there could be two or more such Beings at all, to be sure they must be the strongest Friends in the World; for I reckon the *Manichean* Scheme deserves no manner of notice; and consequently the Creature that throws himself on the Protection and Mercy of either, must be dear to both, or to neither; and so there could possibly be no great Harm in the Mistake we have spoken about just now.

Lastly, As our religious Services are calculated only for promoting our own Happiness, together with that of our Fellow-Creatures, though it were certain that there are two Gods or independent Beings, to whom we are under the same or equal Ties and Obligations, I cannot see the Necessity of their revealing so much to us, since the great Scheme and Design of their Providence may perhaps be answered well enough without such a thing; and since such Revelation could not but unavoidably create more Trouble and Perplexity to us, without doing any real Good to the Authors of it: hence one would be apt enough to infer, that no such Revelation should be desired; or could be reasonably expected, even though there were two supreme Coadjutors at the Head of the Universe.

You may easily, Sir, observe, that this is only what you call an Argument *ad hominem*; I intend it for such. Mr. *Law* affirms, there can be but one necessarily existent Being with regard to our System. It were

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to be wished he had given us his Reasons for this positive Assertion. Once he admits the Possibility or actual Existence of two or more uncaused Beings, to prove that they cannot be concerned in the same individual System, is possibly more difficult than he was aware of. And it is my settled Persuasion just now, though I allow every Man full Liberty to think for himself in this as in all other Cases, that these two Propositions must stand and fall together.

After all, I am exceeding indifferent about the Success of this Argument, how much soever I have insisted on it, provided any of the remaining ones answer the Design. But before I proceed further, you will suffer me to transcribe the following remarkable Words of our Author from his Postscript at the End of the second Volume.* “As Necessity of Existence is beyond our Comprehension, and the Being or Beings to whom we apply it are so too, there may be a Number of necessarily existent Beings, as well as different Necessities, for any thing that we know.” And (continues he) “We say there is no Contradiction to our Ideas, in supposing more than one independent Being, and therefore the contrary cannot be demonstrated.” Thus he. How consistently with Truth and Reason, I am now to examine.

In the second place then, If there be no Contradiction to our Ideas in supposing more than one independent Being, it necessarily follows, that more than one such can exist; else we are possessed of a Faculty capable of conceiving Things whose Existence implies a downright Contradiction; which is manifestly absurd. For Example, to say that we can form an Idea of

* Second Edition.

a Square

a Square whose Diagonal is less than any one of the parallel Sides, or of a Circle whose Radius is equal to its whole Diameter, instead of being a Compliment, is certainly an Affront to human Reason. Therefore, if there be no Contradiction to our Ideas in supposing more than one independent Being, the Consequence is just enough, *viz.* that more than one such Being may exist. But if a Number of such Beings can exist at all, they cannot but exist in Fact. Else their Existence is possible and impossible at the same time; possible according to the Supposition; impossible according to this indisputable Principle, that if a necessarily existent Being once were not, or now is not, nor shall ever actually be, it could not be at all, else it would produce itself, or be made by nothing as an efficient Cause, or be produced by some extrinick Principle or Agent; the two former of which Suppositions are much below the Notice of a reasonable Man to be seriously confuted, and the last directly inconsistent with the Nature of the Thing, as well as with a Part of the Hypothesis. So that if a Plurality of necessary independent Beings can exist at all, they cannot in any Shape but actually exist. But now, if two or three eternal independent Beings can exist, a thousand, a million, an infinite Number of them may and must actually exist, if there be any Strength in our Argument; and consequently, if we embrace Mr. *Law's* Opinion, and pursue it as far as it can go, it must hereafter be an Article of our Faith, religious shall I call it, or philosophical, that there are Millions, that there is an infinite Number of Gods, or any thing else you please to name them, actually in being.

I know Mr. *Law* will have it, that all Quantity, and Number in particular, is utterly repugnant to the Notion of Infinity; because, forsooth, every
Quantity

Quantity must be considered by way of Parts or Succession. What Idea that ingenious Writer may have of Infinity, I am not able to determine ; but this I dare maintain, though with all Submission, that according to his Way of Reasoning, the Number of independent Beings must be boundless or unlimited, and that is what we commonly mean by infinite, at least in the present Case. If it were otherwise, the Number must be limited either by something or by nothing ; if by nothing, then it is infinite in my Acceptation of the Word ; if by something, I would fain know what that something can be, other than the Will or Pleasure of these independent Beings, or the superior Power of some one of them, or the Nature of that uniform Necessity, or, if you will, those different Necessities, on which we may conceive their Being is in some manner founded. The two first of these Notions carry their own Confutation about them, and the last, one should think, is equally indefensible. For, if there be a Number of different Necessities, it must be infinite or boundless, else it must be limited by something or by nothing ; if the last, we are only where we were just now ; if the first, Necessity of Existence is turned into Contingency. For my own part, I find it impossible to form any Idea of Necessity of Existence (let other Gentlemen, who may have a different Cast of Mind, and a stronger Apprehension, do it if they can ;) I say, that I do not find myself capable of conceiving Necessity of Existence, otherwise than as something simple, uniform and invariable ; any more than I can think of different Kinds of Omniscience and Almighty Power. But be the Number of Necessities what it will, be it finite or infinite, still these different Necessities cannot be considered as so many efficient Causes, or so many extrinsick Principles, antecedent to the Existence

tence of so many independent Beings. No, nor is Mr. *Law* fond of that Notion.

In short, if Number is or can be infinite, our Author, before he can be reconciled with his own Principles, must allow, that there is actually an infinite Number of Gods, or independent Beings, if he chuses that Name rather than the other, because there is no greater Contradiction to our Ideas in supposing Myriads of Myriads, Millions of Millions of such Beings, and so on without End or Possibility of stopping, than in supposing two or three only. But if Number must at any rate be finite (and we shall not wrangle about Terms or Definitions) then I hope my learned Adversary, if I may venture to call him so, without giving myself too great a Figure in the Eye of the World, will not refuse me the Favour of thinking that it is indefinite, and so the Number of Gods actually in being must be equal to the Number of Parts in any System or Mass of Matter; and every one knows that this has been proved to be infinite a thousand times over and over, by many physical and geometrical Demonstrations. Here then we have an endless Number of Gods; and if the Translator should ask (give me Leave to call him so, though he deserves a much more honourable Title) should Mr. *Law*, I say, ask, where is the Absurdity in all this, in that Case I would humbly recommend the following Things to his Consideration. 1. The infinite Benevolence of his Nature is thought, by some of the ablest Divines in the World, the surest, nay, the only Foundation of that Worship and Homage we are bound to give that independent Being in whom we are concerned; and sure, a Disposition to do all the Good he can, gives the Deity a better Claim to our religious Services than his Omnipotence, his All-comprehending Knowledge, his Justice or Eternity can give.

Now,

Now, upon this Principle, since every independent Cause, once we suppose him an intelligent Being, must be infinitely good, or as full of Benevolence as can be, since that Benevolence must be universally diffusive, since unlimited Goodness must incline to exert itself towards every Object within its Reach, if a moral Unfitness or Imperfection stands not in the Way of its benign Influences; hence it will follow, that as every independent Cause in being must carry a friendly Disposition towards us, so we, to make the properest Returns in our Power, must be filled with Sentiments of Gratitude, and pay every one of these benevolent Intelligences those small Tributes of Praise, Love, Admiration, &c. we are capable of giving. 2. Granting we have no sort of Connexion with any of the independent Beings, one only excepted, granting that they have nothing to do with us, nor we any thing with them, still it may be a Question, whether we are not obliged in Duty, to imitate the Conduct of *Epicurus* and his Followers, who worshipped the Gods upon account of their transcendent Excellencies, at the same time that they thought themselves out of their Reach every way. If moral Beauty is to be admired wherever it is, if the great and best of Beings are to be always had in Esteem, if Virtue is to be loved for its own sake, even when we have no Prospect of receiving any Benefit from it, provided always that it will do us no Hurt or Disservice; if all this be true, then it is at least highly probable we are bound, by a Duty arising from the Reasonableness of our Nature, from the Loveliness of moral Beauty, and from the Dignity of Virtue, to adore these several independent Beings, once we know that they have an Existence: And this is certainly a dead Weight on that curious refined Scheme of Polytheism we are now considering. But, perhaps, I shall be told that their Existence can never be disco-

discovered, and so this Difficulty is nothing at all. This may be said indeed; but then as I have reasoned the Thing already, either we are certain there can be but one God, or, in other Words, it must be a Contradiction to our Ideas to suppose there can be more than one independent Being; or, on the other hand, it must be certain that an endless Number of such Beings may, and actually do, exist; and consequently, the Difficulty I have mentioned just now stands in its full Force. 3. All the independent Beings in this Hypothesis would; one only excepted, be lazy *Epicurean* Deities, quite idle and unemployed; and, consequently, incapable of communicating the Happiness essential to themselves, in any degree or measure, to Creatures they might very easily produce: Or it must be said, that any one of the whole Number is neither able nor willing to do all the Good that possibly can be; or you must maintain another strange Doctrine, *viz.* that these independent Beings set Bounds to the Perfections of one another, I mean, to the Exercise of these Perfections; or, lastly, that there is infinite Room for doing Good; that, to speak in the Language of the Schoolmen, there is no *ultimum possibile* to an Almighty self-originated Agent; and that numberless Millions of independent Beings will find as much Work to do as they can accomplish. So that the Reason why any one of them stops, is to be fetched rather from a free Determination of his own Will; than from the want of further Opportunities to act, or the want of new Subjects to work upon. Now, in my Way of conceiving Things, Mr. *Law* will not find his Account much in any one of these four Suppositions. As for the first, it is hard to imagine how infinite Goodness can be so hard-hearted, so inconsistent with its Name and Nature, so near a-kin to the vilest of Passions, Malice and Envy, as never to communicate Happiness, more or less,

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to any thing without itself; when, according to the Rule of our Ideas, the Design, the Temper, the Use and Perfection of it, is to overflow, and pour out its Blessings every where around. For my own part, I must think that to say infinite Goodness, supported by a Power able to do every thing, will never go out of itself, never spread abroad its kind Influences among inferior Beings who can be made happy by them, is just such another Solecism in Sense and Language, as it is to say, there may be infinite Knowledge without the Knowledge of any thing.

As to the second Supposition, we need not employ much Time or many Words to confute it. A Power capable of producing the meanest Insect; or even the least Particle of inanimate Matter, out of nothing, must certainly be equal to any Task, unless there be any thing harder than to create something out of nothing. And for any Man to imagine that an independent Being who has produced some living Creatures which are only one Remove from lifeless insensible Earth, and that certainly with a Design of giving them all the Felicity their Nature can bear; to imagine, I say, that such a Being can be unwilling to do greater and better Things, or can be sparing of more valuable Gifts, than the poor Life and little Existence he has bestowed on those Creatures, is at the same time an Impeachment of his Wisdom; and a Diminution of his real Greatness and solid Glory, which is certainly founded on his Benevolence and the Good flowing from it.

With regard to the third Supposition, *viz.* that these independent Beings set Bounds to one another's Perfections, one of them, for Example, preventing his Neighbour from doing this or that kind Action, it is equally absurd with the two former. For why should the Power or Good-

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ness

ness of God be affected or restrained by another independent extrinsic Principle, any more than his Omniscience or Necessity of Existence? As God is independent in his Nature or Manner of Being, he must be so also in all his Perfection, which indeed are no more than another Name for his Nature or Manner of Existence, and must consequently be independent in his Operations too, and therefore the Exercise of his Perfections cannot be confined by any without himself.

Perhaps it may be objected here, that the God of our System is frequently, and that without any Diminution of his Power or Goodness, hindered from doing all the kind Offices to his Creatures, which we may naturally suppose his Benevolence prompts him to; and if his Power and Goodness are restrained by the Perverseness of these little Creatures, why may not the same Perfections, that is to say, the Exercise of them, be in some measure straitened by the Decrees and Actions of so many independent Neighbours? To this, I presume, the Answer is easy. The great Author of our System has formed one general Plan, has contrived one great Scheme, which he keeps continually in his Eye, has conceived one grand Design, which must, in all Events, be put in Execution. Now, the Irregularities to be seen in the Conduct of those Creatures which act an unreasonable Part, have been considered by the all-wise Contriver of this Plan, and it was found by that all-comprehending Mind, which alone is Master of the great Art of bringing Good out of Evil, that they might be made subservient to the grand Design he had formed, that is to say, the doing all the Good in his Power, by making his Creatures in general happy, as far as the Nature of his universal System could bear. So that, strictly and properly speaking, neither the Goodness or Power of God are straitened by his own Creatures; because,
how

how undutiful soever some of these may be, in spite of their Depravity and Wickedness, they can never disturb the great Machine of the Universe. And though it were allowed that the Governor of our World is something confined by Laws established by himself, that he should be hindered from doing what is fit in itself, by other Causes independent of him, is a quite different Case, and much more to his Dishonour.

To come now to the last Case we have put, namely, that there is infinite Room for doing Good, and that all the independent Beings in the Hypothesis will have, every one of them, as much Business as they can dispatch, without interfering with one another; this Supposition, I apprehend, how plausible soever it may be, will be of very little Service to my ingenious Adversary. And to shew, if possible, the Reasonableness of this my Opinion, I shall take the Liberty of proposing two or three plain Questions. 1. I ask whether any one of these independent Beings, for Example, the Great Author of our World, be able to create as many Systems as can be conveniently laid out in that infinite Space, wherein the Power of an infinite almighty Agent can be exerted or employed. Let the Man who dares deny it, give his Reasons. Possibly the Author of our World will not do, cannot do such a Thing, because it is not fit or convenient he should encroach on the Province of some other, one or more, independent Beings; that is to say, in plain *English*, it is fit that Almighty Power, directed by unerring Wisdom, and governed by unlimited Goodness, be hindered by the Opposition made by some great contending Powers, from executing a Design or Work highly worthy of those glorious Perfections. And here the old Question recurs, how a Being independent, with regard to its Nature and Existence, can be dependent in his Designs and

Actions? Or, why the Goodness and Power of an infinite Mind should be subject to the Will of some external Cause, quite independent of it, rather than its Omnipotence or any other Attribute, natural or moral? But now, if the God of our World be able to produce as many Systems as may conveniently and usefully be lodged in the vast Immensity of Space, (and whether Space be something or nothing, is to me Matter of Moonshine just now,) to be sure, he must be willing to do this great Work, as a Thing much more worthy his Goodness, than the finishing a Part of it only.

2. I ask, whether, after we have put the Case, that of five hundred independent Beings, every one creates a System apart by himself, one of them, let him once more be the God of our World, would not have done more to his own Honour by having produced these five hundred different Systems than he has done, by contriving only the little Spot now taken up by his Creatures? If this would have been more to his Glory, one should think the acute and judicious Mr. *Law* might have been more cautious, and not have too rashly confined the Borders of our God's Empire, by supposing that a Multitude of other independent Beings may exist with him, since it does not appear he had plain Demonstration on his Side, or even any specious moral Reasons.

3. I ask, whether an independent, almighty, and infinitely good Cause, be not both able and willing, to communicate as much Happiness as the Nature of Things can bear, or as much of it as the Universe can contain or receive? If he be able and willing, then all the other independent Beings in the Hypothesis, must be turned into *Epicurean* Deities, as I have before said. If not, he is neither independent, all-good, or almighty, at least according to the Ideas which we have learned to apply unto those Terms.

Before

Before I dismiss this Head, it will not be improper to discuss one Point more; and that is, whether the same individual Necessity of Existence, simple uniform Necessity, can be supposed to produce so many different independent Beings, in the same manner in which it has given Perfections of different Sorts or Kinds to the Author of our System. Mr. *Law*, to the best of my Remembrance, insinuates somewhere, that this might have happened. But I hope the contrary will appear to be at least highly probable, from the following Considerations. 1. His Necessity of Existence is an Attribute or Perfection, which cannot but pre-suppose the Existence of some Being or Substance to which it belongs. To make it a Ground, Reason or Cause, why a Thing should exist, is, according to Mr. *Law* himself, in his Reasoning against Dr. *Clarke*, to convert an Attribute, a Perfection, a Manner of Existence, into an efficient Cause, antecedent, at least in the Order of our Ideas, to the Existence of an eternal self-originated Principle. 2. His Necessity is something uniform, simple and invariable; though we should allow it to be a Ground of Existence and in some manner an active Principle, still it must be unalterably determined to one particular Method of acting, just as the Principle of Gravity in Matter must necessarily determine everybody to exert a centripetal Force: And I cannot comprehend how Necessity of Existence is able to produce a Number of independent Beings (though we should bear with the Impropriety of that Expression) unless it were endued with a Power of Self-determination. 3. If we speak justly and philosophically, perhaps it is not quite so reasonable to say, that there is a Variety of different Perfections in God. For my own part, I consider that admirable, incomprehensible Being, as one simple immense Perfection, extending to all the Objects of

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Wisdom, Power, Goodness, Justice, &c. and pro-
ducing an infinite Variety of Effects, according to
the infinite Variety of Objects, by exercising the
very same individual Attribute or Power. So that
I am apt to think that those Perfections of God,
which we draw up in Opposition one to another,
are the very self-same Thing in his infinite Mind.

The common Phenomena of Nature may go
some way to illustrate this Notion. The very same
individual Quality of Fire will very naturally pro-
duce the most different Effects in the World. The
same Heat will at the same Instant of Time soften
and harden, melt and condense, according to the
differing Qualities of the Substances on which it
works. Just so, I conceive, the very same Perfec-
tion in God rewards and punishes, forgives and
condemns, pours out the richest Blessings, and sends
down the most grievous Calamities, according to
the Nature of those Objects; or the different Quali-
ties of different Creatures with which he may have
to deal. And though it be a Blunder in Language
to say, that the Mercy of God punishes the
Wicked, that his Justice will forgive our Sins, &c.
yet, upon Reflection, it may possibly appear to be
no Solecism in Sense, that the same Perfection of
the Deity is employed, his unalterable Rectitude we
may call it, in shewing Compassion and Vengeance.
Mr. *Wollaſton*, if I mind right, has a Thought
much of this kind in his *Religion of Nature De-
lineated*, and gives it as his Judgment, that it is
fitter to say the Reason of God punishes, rewards,
forgives, &c. rather than that one Sort of Actions
proceed from his Justice, a second Sort from his
Mercy, a third Sort from his Knowledge or Wis-
dom, and so on as to other Cases. And if I un-
derstand that excellent Writer's Meaning, his No-
tion and mine are much the same Thing. And
certainly, if it be a reasonable one, the Objection
drawn

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drawn from the Difference of the Divine Perfections, in order to prove that uniform Necessity may produce a Number of different independent Beings, is all at once demolished. And now thirdly,

Let us suppose, there are at present two independent Beings in Nature; let us take the Liberty of giving them Names; let us call them A and B. I shall venture to say, that each of them must be perfect, infinitely perfect, infinite every way. For if A, *v. g.* should be defective in any thing, or finite in any respect, that Imperfection or Finiteness must have proceeded from his own Nature, or must have been owing to the Influence of some foreign, extrinsick Cause. That Imperfection must have necessarily proceeded from the Nature of a Being endued with some Perfections undeniably infinite, seems to me an Absurdity much of a piece with that in these two Propositions,—Darkness must necessarily proceed from a luminous Body, and Light must necessarily flow from an opaque one. Eternity, Independency, Necessity of Existence, are certainly Perfections, infinite Perfections, to be sure; and that finite Wisdom, Power and Goodness, should dwell together with those in the same Substance, is more than paradoxical. At this rate, the Simplicity of an independent Being is entirely ruined, and God must from henceforth be called a strange Compound of heterogeneous Parts, the most unproportion'd of all the Things in Nature. For, where is the Proportion between finite Goodness and Eternity, which we may call infinite Existence? Or, is there any between limited Power and absolute Independency? Further, if a necessary Being can be subject to any Imperfection, that Imperfection must be either essential to every independent Being as such, or must be owing to the different Ways in which Necessity of Existence exerts itself, or to the Will and Power of some external Cause. If the first, then it is plain,

there can be no infinitely perfect Being at all; a Thing which I hope can never be demonstrated, because there is no Contradiction to our Ideas in supposing the Existence of such a Being, If the second, Necessity of Existence must be endued with a Power of Free Agency, must be an efficient Cause, must be variable in its Nature, or at least in its Operations. If the third, the Being in our Hypothesis is dependent and independent, necessary and contingent, at the same time.

- From what has been said, I may now venture to conclude that every independent Being must be absolutely perfect. If so, A and B must be infinite every way, and consequently, the same, numerically the same, even while they are supposed to be two distinct Essences. Else it must be said, that each of them has a peculiar Characteristick, a Principle of Individuation, an essential Mark of Diversity by which they are distinguished one from the other. In answer to which Exception, it is perhaps enough to say, that these Marks, Principles or Characteristicks, must either be Perfections or Imperfections, or I do not know what else. If Perfections, B wants a Perfection that A is possessed of, & *vice versa*; so that neither of them is absolutely perfect, and are equal and unequal at the same time. If Imperfections, we fall back into the same Absurdity. If something else we have no Notion of, nor know what to call, I have nothing to say for or against it, and that may be the Case, for aught I know, with all other Men. Consequently, no reasonable Man will believe that there is, or that even there may be such a Thing, such Characteristicks or Marks of Diversity, till proved to his entire Satisfaction.

Again, whence could these Principles of Individuation, &c. proceed? Not from uniform Necessity, nor from different Kinds of Necessity, though
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it were admitted that there may be different Kinds of it; not from any external Cause, nor from an arbitrary Determination of their own respective Wills. Therefore A and B must be the self-same individual Being, once you suppose it an independent and necessarily existent. I presume; that any other Exception that can be taken at this Argument, is not much worth the noticing, and therefore I proceed to another.

Fourthly, then, There must be some one independent Being. This I may lay down for a *Postulatum*. It is possible there may be an independent Being endued with infinite Perfections. The contrary at least can never be demonstrated, because there is no Contradiction to our Ideas in supposing such a Being; and since we can frame a Notion of such a Being, his Existence is at least possible. If it is barely possible, such a Being must actually exist, else his Existence is possible and impossible at the same time. These two last Propositions must stand and fall with the Reasoning under the second Argument. A Being infinitely perfect must be infinitely good, powerful, and wise; a Being infinitely good must either be under a moral indispensable Necessity of communicating as much Happiness as his Power and Wisdom can allow; or is at Liberty to direct himself in the Distribution of his Gifts and Favours by the Rule of his arbitrary Pleasure; or may, if he inclines, never shew his Benevolence at all to any thing without himself, and at the same time keep his moral Character entire. If a Being infinitely good is under a moral Necessity of doing all the Good in his Power, then it must be a Contradiction to suppose the Existence of any other such Being or Beings. The Reason is plain. The independent Being that is infinitely perfect, will, and, morally speaking, must do all the Good that can be done. Therefore the other independent Being

ing or Beings in Mr. *Law's* Hypothesis, whether you suppose them finitely or infinitely good, finitely or infinitely powerful, can have no room to exert these Perfections, though they are under a moral Necessity of doing it. To say that an infinitely perfect Being is indifferently free to do no Good at all, or to shew the Benevolence of his Nature to nothing without himself, possible or actual, is to say, in other Words, that he will never incline to do what he always must incline to do; for, what in the World is Goodness or Benevolence, but an Inclination, a Propensity, a Disposition to bestow Favours, or to communicate Happiness. To affirm that an infinitely perfect Being will do some Good, but not all in his Power, is to affirm that he can act so inconsistently with himself, as to prefer what is more unfit, more unserviceable to the Creatures, more unworthy his own Greatness, to that which is most fit, most worthy, most serviceable.

I dare not be dogmatical in such a nice, delicate Matter; but am humbly of Opinion, that we derogate nothing from the Character of God, when we say that he is under a moral Necessity of carrying his Benevolence as far as it can conveniently reach; any more than we offer an Indignity to his Name, by saying, that it is impossible for him to lye. This we all teach, though every one knows, that his Truth or Veracity is in the Class of his moral Attributes, and must of Consequence be under the Direction of his Free Will. We are told by some able Writers, by some of those who have deserved very well of Natural and Revealed Religion, that God must have a physical Power to do Evil. But then, say they, the unalterable Rectitude of his Nature will hinder him for ever from exercising that Faculty or Power: Nor do these Gentlemen see, how he can be a Free Agent without such a physical Power. Just so, I conceive, that an independent

dent all-perfect Being has a physical Power of confining the Benevolence of his Divine Temper, by doing no Good at all, or by doing less of it than the Nature of things could bear; but then I presume the infinite Communicativeness of his Mind will for ever hinder him from exerting that narrow-spirited Faculty. Nor do I at present understand why we should take greater Offence at the Impiety of a Libertine, who is insolent enough to maintain, that God is morally able to lye, than at the confident Boldness of a Christian who dares venture to affirm, that the same Glorious Being is morally capable of leaving a good, a generous, a godlike Action undone, without any other Reason than an arbitrary Determination of his own Fancy or Will. It is true, that an independent Being is under no Obligation to communicate any thing to his Creatures. This is certainly right, if taken in a particular Sense, as an Obligation signifies a Rule, Law, or Tie arising from the Authority of a Master or Superior. But as God is bound to speak Truth invariably, from an Obligation founded on the Rectitude of his own Nature; so, in my poor Judgment, he is obliged by a Rule or Law, founded on the Infinity of his Perfections, to carry his Benevolence as far as possibly he can. The strongest Objection that can be made to this Argument is, that the unerring Wisdom of an infinitely perfect Being, his all-comprehending Knowledge, his strict, distributive Justice, &c. will teach him not to encroach on the Province of other independent Causes, and so he will do not what is barely possible, not every thing wherein he might display his Goodness, but what is fit or possible for him to do in such and such Circumstances.

In answer to which, I would have it observed; 1. That according to this Way of Reasoning, there must be some things fit and unfit, good

good and evil, antecedently to the Will or Decree of an independent Being; a Doctrine which Mr. Law cannot away with. 2. There is no Contradiction to our Ideas, in supposing a Being independent in his Actions, as much as in his Nature or Manner of Existence. We can suppose the Existence of such a Being. Therefore, there must be such a Being, and surely he must be more great and glorious by having the whole Sphere of Possibilities, the whole Universe of real Beings within the Bounds of his Province, than he could be, if confined to some little particular System. In a Word, there may be, there actually is some one independent, infinitely perfect Being; consequently he must be the Author of all the Good in the whole World, either mediately or immediately. Consequently again, there can be but one independent Being, endued with the Perfections of Goodness, Power and Wisdom.

Fifthly, If two or more independent Beings can exist, I don't see how the Polytheism and Idolatry of the Heathen World could have been so criminal, as they are represented in the sacred Scriptures. Were unassisted Reason insufficient for discovering the Existence of one only eternal and independent Principle, 'tis hard to think that these unhappy Men, whom Providence had placed in such Circumstances as made it impossible, or at least extremely difficult for them to know the Truth, without the Benefit of a supernatural Revelation, should be doom'd to endless Misery, for the sake of an Error purely invincible; or at best, the very nearest thing to it. If a Number of eternal Beings have an actual Existence, how could a poor bewilder'd Pagan satisfy himself that two or more of them were not employed together in the Works of the Creation and Providence? Once we suppose that a Plurality of Gods may or must exist; 'tis, I fancy, not such a very easy

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easy matter to demonstrate the Unity of God, with regard to our System. There could be no great Harm in calling so many of these independent Beings by the Names of *Jupiter, Apollo, Pluto, Neptune, &c.* and the Fault of these poor Men seems to be still less, if we consider that they believed one of these Deities was uncontrollable and superior to all the rest. And if Mr. *Law* should own to a Heathen that a Number of eternal independent Beings can exist, that is to say, must really exist, I would gladly learn, how he could convince him that a Dozen of those, the Twelve named in the two known Lines of *Ennius*, cannot possibly concur in the Management of this World; more especially since one of the Twelve is supreme and irresistible, and the rest in a due Subordination to him.

I have now done with what I proposed to offer on this important Subject, and am afraid that a Reader so conversant as you are with better Authors, must be out of all Patience, before you come to the End of this Essay. If you think that I have done any thing to the Purpose, you may publish this Letter in one of your Histories; but however you are pleased to determine as to that, I beg you will be tender of the Reputation of a young Correspondent, who, whatever Reception you may give his first Attempt, is, and always will continue

S I R,

August 5,
1739.

Your most obedient humble Servant

J. M. P.

ARTICLE

ARTICLE XIV.

The Genealogies of Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, &c.

THIS Work consists of three Parts. An Account has been given of the first in our preceding History. We shall now proceed to a View of the others in their Order. The second Part then is divided by seven Sections: In these Mr. *Yardley* considers the Genealogy of our Lord, as given by St. *Luke*, and reconciles it with the Old Testament.

St. *Luke* has ranged the several Persons he has mentioned, in a Method different from the other Evangelist: "For whereas St. *Matthew* begins with *Abraham*, and from him reckons his Descendants downwards, St. *Luke* records them in a retrograde Order, beginning with *Jesus*, and from him counting backwards up to the first general Parent of Mankind." Examples of both these kinds of Genealogies occur in the Old Testament; each of them, Mr. *Yardley* says, alike useful and clear: But as it may somewhat facilitate his Inquiry, he takes the Liberty, in his Discourse on this of St. *Luke*, to invert the Course he followed, and to begin where his Genealogy ends.

Accordingly, pursuing this Order, he recites the Names of all the Members of St. *Luke's* Series, quoting the Chapters and Verses of the Old Testament where they are all likewise to be met with, except *Cainan*, "who is not to be found there, tho' our Evangelist hath placed him after the Flood, as the Son of *Arphaxad*, and the Father of *Sala*."

This

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This Step of the inspired Penman hath created his Commentators a great deal of Trouble, and has occasioned some over-hasty Criticks to imagine an Interpolation here, while others of less Piety and Patience have been ready thereupon to give up his Infallibility: But in the second Section our Author has undertaken to shew, that there is no Reason to recur to the Supposition of the Former, and that the Latter can make no justifiable Excuse for their Treachery. The Difficulty he owns to be very great; such as almost deters him from entering upon the Solution of it. “ But on the other hand, as
“ he is fully satisfied that the inspired Writers ne-
“ ver, when rightly understood, contradict one ano-
“ ther, he shall divest himself of all manner of
“ Prejudice, and use his best Endeavours to satisfy
“ the Doubts of himself, as well as of others; hav-
“ ing first declared the Veneration he has for those
“ great Names, whom he may chance to oppose.”

In Consequence of this Resolution, he in the first Place thinks proper to examine the Opinion of those, who, despairing to untie the Knot, determine to cut it, by discarding *Cainan* out of the Text, as a Name that was never placed therein by the Hand of the Evangelist. Here is a very short Synopsis of what he has offered for this Purpose.

The only Evidence we can have for the Authentickness of any Word or Passage in Holy Writ, must be taken from those ancient Copies of the Scriptures which still remain, or those ancient Versions which are now in being, and were translated from Copies of good Authority.—There are several very ancient MSS. of the New Testament yet extant, wrote in Countries far distant from one another, and in different Ages; all which (one only excepted) agree in inserting *Cainan*, in the disputed Passage. And this Reading is farther confirmed by all the ancient Versions of the Gospels; the *Italic*, *Coptic*, *Syriac*,
Persian,

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Persian, Arabic, Ethiopic, the vulgar Latin, and
the Gothic, none of which leave Cainan out of the
Verse under Consideration.

It was not till about the sixteenth Century, that his name was struck out of the sacred Canon. *Theodore Beza* was the first who was guilty of this Presumption. This *Divine of Geneva*, in the Year 1556, tells us plainly in his Annotations on *Luke* iii. 36. *that he had expunged CAINAN from that Passage, on the Authority of Moses, and of a very ancient M. S. of the New Testament, then in his Custody.* Several learned Writers imitated his Conduct on no better Warrant than that he proceeded on.

“ As therefore the other learned Writers, who
 “ are for striking this *Cainan* out of the Text of
 “ *St. Luke*, do not, (so far as Mr. *Yardley* can
 “ see) alledge any other Reason than *Conjecture*,
 “ for this Rejection ; as they are induced to make
 “ this Alteration only to reconcile *St. Luke* with
 “ *Moses* ; as any two Authors may be thus arbi-
 “ trarily reconciled by leaving out in one of them
 “ what seems to contradict the Assertions of the
 “ other ; as before any thing be struck out of
 “ the Text of an Evangelist, the Number and
 “ Authority of the most ancient Copies should be
 “ diligently examined ; as *Beza* and his Favourers
 “ have nothing to alledge for this Alteration, but
 “ the reading of one only Copy ; it will be pro-
 “ per to examine what kind of Copy this is, and
 “ whether so great a Stress ought to be laid upon
 “ it, as from thence to correct the sacred Text, in
 “ Opposition to all other ancient Copies and Ver-
 “ sions whatsoever.”

Accordingly Mr. *Yardley* has given us a very full Description of it, the Amount of which is, That this MS. is on Parchment, of a Quarto size. It is wholly written in Capital Letters, without any Distinction

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Distinction of Words; which is, indeed, a pretty good Token of its Antiquity. The Length of the Lines is unequal, as Poetry is written. It contains the four *Evangelists* in this Order, *Matthew, John, Luke, Mark*, after which follow the *Acts of the Apostles*. It is torn and imperfect. It consists of the *Greek Text* written on the right Leaf, and a verbal *Latin Translation* on the Left. The *Greek Text* begins, *Matt. i. 20*. The *Latin Version*, *Matt. i. 12*. the two preceding Leaves being lost. The *Greek Text* is greatly corrupted. The historical Order of the *Evangelists* is indeed observ'd; but the Transcriber (or rather the Compiler) attempts to render the Gospels fuller, and so often introduces several Words, sometimes whole Periods: And in order to make the History clearer, takes the Liberty to transpose many Passages of the *Evangelist*, and to insert many others from Writers of dubious Authority; frequently to change the Number, the Case, the Gender; and the Tense; to abridge some Passages, and leave out others at his Pleasure. Of these Abuses Dr. *Mills* has given many Instances, out of which our Author has selected one; the most remarkable, perhaps, he says, that is to be found either in this or any other MS. and relating especially to the Point now under Consideration. In short, he has substituted a Genealogy of his own in the Place of that of St. *Luke*; he has inverted the Order of the Descents, jumbled parts of St. *Matthew's* and St. *Luke's* Genealogies together, spreading over the whole an universal Confusion.*

Upon the whole, Mr. *Yardley* says, " Let any one now judge, whether such a Copy as this appears.

* This MS. formerly belonged to the Monastery of *Irenæus* at *Lyons* in *France*; there it had long lain in Dust and Obscurity till at length, in the beginning of the Civil Wars of that Country it came into the Hands of *Beza* A. D. 1562, who afterwards presented it to the University of *Cambridge*, where it is still preserved.

“ to be; is fit to be put in Competition with all
 “ other Copies and Versions whatsoever? Whether
 “ a Transcriber who hath in one Chapter, with a
 “ singular Boldness, left out the Names of between
 “ thirty and forty Persons, and, without any War-
 “ rant, inserted above twenty others in their room,
 “ is fit to be brought as an Evidence for the
 “ Omission of *Cainan*?— And whether we may
 “ not be allowed to conclude, that we have all the
 “ Warrant which ancient MSS. and Versions can, in
 “ any case, afford, to retain the second *Cainan*, as
 “ having been really placed in the Text of *St. Luke*,
 “ by that inspired Penman himself.”

Mr. *Yardley* knows (he says) but of one Objec-
 tion that can be made to this Conclusion, which is
 this, *That the primitive Fathers did not read thus,*
and that this second Cainan was not in the Copies
which some of them used.

Grotius was one of the Favourers of this Objec-
 tion, and he produces for its Support the Testimony
 of *Ireneus*;^{*} but Mr. *Yardley* has exposed the Foun-
 dation of this learned Critic's Mistake; and made
 it appear, with a great Degree of Probability, that
 there is no sufficient Reason for supposing that an-
 cient Father rejected the *Cainan* in Dispute. No
 more, as he shews, did *Clemens Alexandrinus*. As
 to what *Grotius* says, that *Africanus* doth not ac-
 knowledge *Cainan*, Mr. *Yardley* acknowledges, that
 both he and *Eusebius* did omit him in their Lists of
 the *Post-diluvian* Patriarchs.

On what Authority *Eusebius* neglected this *Cainan*,
 our Author says, we know not; unless it be, as
Syncellus conjectures, that he followed a faulty *He-*
brew Copy. In short, Mr. *Yardley* looks upon his
 Conduct in this Particular as unaccountable; and
 hints as if there were some Ground for judging he

* See his Comment on *Luke* iii. 24.

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acted in this Instance with less Integrity than we
might wish for.

As to *Africanus's* Omission of *Cainan*, we find;
he says, it brought him into such Difficulties, as
gives us some Reason to surmise, that he did it not
upon good Grounds. “ He usually holds with the
“ Septuagint in his Chronology, and especially in
“ allowing, according to their Calculation, 5500
“ Years from the Creation to the Birth of Christ.
“ But in this Particular, when he leaves out *Cainan*,
“ and his 150 Years, he is sensible that the Com-
“ putation will fall so many Years short of the last
“ named Sum. In order therefore to make up this
“ Difference, he inserts these 150 Years into the
“ Time of the *Judges*; that so, notwithstanding
“ the Omission of *Cainan*, he may still reckon
“ 5500 Years from the Beginning of the World
“ to the Birth of our Saviour. Shall not this tam-
“ pering then allow us to object to the Evidence
“ of *Africanus*, as no proper Witness in the
“ Case?”

If it be asked, whether any of the Fathers ex-
pressly name this *Cainan*? Mr. *Yardley* answers, *Epi-*
phanius, in three several Places, mentions him as
the Son of *Arphaxad*, agreeable to the present
Reading of St. *Luke*. And he shews farther, that
that venerable Writer, as well as *Irenæus*, *Eusebius*,
and *Clemens* of *Alexandria*, likewise computes the
Number of the dispersed Nations in a Manner that
is entirely inconsistent with the Rejection of him.
And lastly, *Gregory* of *Nazianzum* also, with
St. *Jerom* and St. *Augustine*, reckon the Genera-
tions in St. *Luke* so as necessarily to include him
therein. Upon the whole then our Author submits
it to the Learned, whether we have not sufficient
Authority from what hath been said, to conclude, that
the present Reading of the Passage in Question is

true and genuine, such as the Evangelist himself intended it.

After having fixed *Cainan*, the Son of *Arphaxad*, in the Gospel by St. *Luke*, Mr. *Yardley* proceeds, in the second Place, to shew, that *this Cainan* hath, from the Beginning, borne a Place among the other Descendants from *Shem*, in the Greek Translation of the Books of the *Old Testament* by the *Seventy Interpreters*. This Task he has already in part anticipated, by some Things he has said on the Heads I have been just mentioning. For a farther Proof of the Point, he now adds divers other Observations: The Substance of two or three of them follow.

In the Book of *Genesis*; chap. x. 24. and chap. xi. 12. *Cainan* is read in the *Complutensian* Edit. of A. D. 1515; in the *Venetian* or *Aldine* Edit. of 1518; and in the *Roman* Edit. of *Sextus V.* 1587. The Reading of all which is confirmed by that of the *Alexandrine MS.*

In *1 Chron.* i. 18. the *Complutensian* and *Aldine* Edit. have *Cainan*; but the *Roman* here leaves him out; as it does likewise a large Part of this Chapter. Mr. *Yardley* specifies the particular Passages; and charges, as we shall immediately see, some other Faults on this Edition: For thus he says of it,
 “ If in this Chapter it omits thirteen entire Verses,
 “ which the *Aldine*, *Complutensian*, and *Alexandrian*
 “ Copies have, and part of another,—if the Names
 “ herein set down, are several of them so changed
 “ and altered, as scarce to be known,—if in these
 “ several Omissions and Variations it differs both
 “ from the *Hebrew* Text, and the genuine Version
 “ of the Law; whether this be owing to the im-
 “ perfect and maimed Condition of the *Vatican MS.*
 “ from which it was printed, or to any other Cause;
 “ I think no one can from hence fairly object, that
 “ the second *Cainan* did not originally belong to
 “ the

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“ the *True LXX Version*, even in this Chapter ;
 “ especially when they observe that the whole
 “ eighteenth Verse, in which the *Alexandrian*, and
 “ all the other Copies read, *Arphaxad begat Cai-*
 “ *nan, and Cainan begat Sala*, is entirely wanting
 “ in this Edition.”

Farther, that the Copies of the *Septuagint* in *Origen's* Time, had this second *Cainan* in them, appears from hence, that *Procopius Gazeus*, who lived about the Year of Christ 500, remarked this Difference between the *Hebrew Text* and that of the *LXX* ; and *Origen* distinguishes it with an *Obelus* in his *Hexapla*, to denote that it was in that Version, though the *Hebrew Original* had it not in the eleventh Chapter of *Genesis*.—Again, an anonymous Author, cotemporary with *Origen* and *Africanus*, follows the *LXX* herein, and acknowledges *Cainan*. To these our Author adds but one Testimony more, which, he thinks, must persuade every one to conclude, that this *Cainan* was in the Copies of the *LXX*, even very near the Time in which that Version was first composed. This Testimony is that of one *Demetrius*, an Historian, under the Reign of *Ptolemy Philometer*, which we find in *Eusebius's Præparatio Evangelica*, quoted from *Alexander Polyhistor*, who had in his Writings cited it from *Demetrius*. This Quotation contains the following Piece of Chronology, viz.

From Adam to the Time in which the Relations of Joseph went into Egypt, are Years,	}	3624
From the Flood unto Jacob's going down into Egypt, are Years,	}	1360
From the Time in which Abraham was call- ed from amongst the Gentiles, and went from Charran into Canaan, unto the De- scent of the Children of Israel into Egypt, are Years,	}	215

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From

From which Fragment, as our Author says, it plainly appears, that *Demetrius* herein follows the Chronology of the LXX.—That their Chronology was at *that Time* (within about seventy Years after this Version was made) the very same that it is in our present Copies.—And that herein *Demetrius* doth, and the LXX then did, include this second *Cainan*, and insert the Years therein to him appertaining: For, without these Years, the aforesaid Calculation will fall short exactly 120 Years.

This Mr. *Yardley* confirms by a Chronological Scheme, which he has drawn up agreeable to *Demetrius* and the Septuagint Version.

And here he should now have left this Point, were it not for an Objection brought by Bishop *Usher*, which he thinks it proper to examine. That venerable Prelate says, that *neither Onkelos, the Chaldee Paraphrast, nor Josephus, in his Antiq. b. 1. c. 7. nor Berosus the Chaldean, cited by him in the following Chapter, where he says that Abraham was born the tenth Generation after the Flood; nor Eupolemus, as quoted by Alexander Polyhistor in Eusebius, do any of them acknowledge this Cainan.* In answer to these Particulars our Author respectively shews, there is not the least Reason to expect that *Onkelos* should insert *Cainan* in his *Targum*:—That *Josephus's* Omission is of no Consequence in this Instance:—That *Berosus* may be so interpreted, as to strengthen instead of weakening the present Argument:—And, lastly, that *Eupolemus* ought to be set aside as an insufficient Witness in the Cause.

And now he hopes, from what he has said upon this Topic, he may be allowed to draw this following Conclusion; that *the Second Cainan ought not to be removed from the Place he holds in our present Copies of the Septuagint; since he was neither designedly, nor by mistake, inserted there, by any later Hand;*

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*Hand; but was originally placed there by the LXX
Interpreters who first made that Version.*

Having thus fixed *Cainan*, as originally appertaining both to the *Gospel of St. Luke*, and the Version of the LXX, our Author comes now, in the third Place, to the principal Difficulty; which is to inquire with what View, and on what Authority, that Evangelist has placed him in his Genealogy, and to reconcile his doing so, as well with the *Hebrew Text*, as with the *Septuagint Version*. In order hereunto, he first reviews the Words of *St. Luke*; and then, secondly, sets before us, in collateral Columns, the *Hebrew Text* of the *Old Testament*, with which our *English Translation* exactly corresponds; and the *Septuagint Version* of the same Scriptures.

To reconcile the Differences that appear between these two, he distinctly examines the several Solutions that have been offered, either by those who think there was no such Person as *Cainan*;—or those who grant there was such a Man, but do not allow him to be the Son of *Arphaxad*, and Father of *Salab*;— or those who believe that *Cainan* was the Son of *Arphaxad*, and Father to *Salab*.

The first Opinion, as Mr. *Yardley* tells us, is one of the Solutions offered by *Gomarus*, who supposeth, that as the Words of *St. Luke* are ambiguous, τοῦ Σαλα τοῦ Καϊνᾶν may be taken, as placed by Grammatical Opposition, as *synonymous Terms*, signifying one and the same Man, who is, for some Reason or other, called by these two Appellations; as *Christ the Lord*, *Rom. i. 4.* and *Lebbeus*, whose Surname was *Thaddeus*, *Matt. x. 3.* And if it here be objected, that the Word *Son*, though not expressed, is to be understood before the other Names, and therefore must likewise be so before this of *Cainan*; he replies, that both in the Beginning and End of this Genealogy, if it be at all applied,

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plied, it is only *metaphorically*; because, in no other
Sense was *Adam* the Son of God, or *Jesus* the Son of
Joseph. This Exposition is easily confuted by
Mr. *Yardley*; and indeed is too weak to deserve
any Consideration.

The most learned Archbishop *Usher* is also to
be ranked under the foremost of the foregoing
Classes. He surmises, that St. *Luke* might insert
Cainan, not according to his own proper Opinion
and Judgment, but according to the Opinion of
others; and so the Certainty of his Being can no
more be inferred from thence, than the Reality of
Melchisedech's Being without Father or Mother,
can be argued from that Passage, *Heb. vii. 3.* in
which the Apostle, in Compliance with the vulgar
Opinion, speaketh of him in that manner; or that
Joseph was really the Father of *Jesus*, because
often called so. Thus St. *Luke* ranges *Cainan*
among the Ancestors of our Saviour, not because
he was really so, but because he was accounted for
such by the *Hellenistical Jews* and *Christians*, who
used no other Bible than the *Version* of the LXX,
wherein he hath a Place.

Thus, says Mr. *Yardley*, this truly great Man
proposes to solve this Difficulty, at the Expence of
the Veracity of an inspired Writer. But he shews
the Undertaking is vain; that the Instance of *Mel-*
chisedech is no way to the Purpose for which it is
alleged; and that the Hypothesis which it is in-
tended to establish, is not only groundless, but has
a Tendency to weaken the Authority of the sacred
Writers. For himself he says,

“ Upon the whole, if St. *Luke* did record this
“ second *Cainan* in his Gospel, he undoubtedly
“ placed him there, because he knew there was
“ such a Person, and that this Person bare such
“ Relation to those others there named, as he hath
“ asserted he doth.—For, to do as the Primate sup-
“ poses,

“ poses, would have been to lay a weak and sandy
 “ Foundation, unable to support the weighty Fa-
 “ brick designed to be erected on it. But, on the
 “ contrary, I firmly believe, that both *he* and
 “ St. *Matthew* have given us a genuine Genealogy
 “ of our blessed Lord; such as will stand the se-
 “ vereft Examination, and such as might prove a
 “ stable and solid Basis, on which they might raife
 “ the *Messiahship* of the Holy *Jesus*, and the sub-
 “ sequent Truths of his Gospel.”

Our Author now, in the second Place, considers
 the Opinion of those who allow there was such a
 Man as *Cainan*, but not that he was the Son of *Ar-
 phaxad*, and Father of *Salab*. Thus, as he says,
Lyra will have *Salab* to be the natural Son of
Arphaxad, and the adoptive Son of *Cainan*. Ac-
 cording to which, as he observes, “ St. *Luke*
 “ breaks into the regular Chain of the Genealogy,
 “ and that without any apparent Reason, to give
 “ us the two Parents of *Salab*, both by *Nature*
 “ and by *Law*, which he hath not done by any
 “ other of the Persons named, and hath not given
 “ us the least Hint that he hath done so here.”

Others imagine both *Cainan* and *Salab* to be the
 Sons of *Arphaxad*, and so Brethren; and that *Cai-
 nan* being elder of the two, died before his Brother,
 and left his Name and Inheritance to him, having
 no Children:—That when St. *Luke* saith, *Salab*,
 of *Cainan*, of *Arphaxad*, if we supply it with the
 Words which are understood, it ought to run thus,
Salab, which was the Brother of Cainan, which
was the Son of Arphaxad:—That this Custom
 of naming a Person from his Brother, is to be
 found both in *Luke* vi. 16. and *Acts* i. 13. where
Jude the Brother of James, as he stiles himself in
 the Beginning of his Epistle, is called *Jude of*
James, as here, *Salab of Cainan*:—That *Moses*
 omitted *Cainan*, probably because he died without
 Issue,

Issue, and so was no Progenitor to those Patriarchs whom he afterwards speaks of:— And lastly, that St. *Luke* inserts him, perhaps, to shew that though *Salab*, was not the eldest Son of *Arphaxad*, yet at least he had the Right and Preheminence of an eldest Son, on the Death of his Brother; or, it may be, for some other good Reason, which we at this time cannot guess at.

In answer to this, our Author observes, “ that
 “ though this Hypothesis hath something more
 “ of Art in it, yet the same Objections lie against
 “ this, as against the former; for they both de-
 “ pend upon mere Conjecture, and equally break
 “ the Connection of St. *Luke*. And both of them,
 “ whilst they are devised to reconcile St. *Luke* with
 “ the *Hebrew Text of Moses*, do expressly contra-
 “ dict the Letter of the ancient *Septuagint Ver-*
 “ *sion*.”

In the third Place, Mr. *Yardley* proceeds to examine the Opinion of those that believe *Cainan* ought to be taken, as he stands in our present Copies, for the Son of *Arphaxad*, and Father of *Salab*.

The Patrons of this Notion seem, he tells us, to be divided into two Classes; some adhering to the present *Hebrew Text of Moses*; and others, suspecting that to be corrupt, no less strenuously defend the Version of the LXX, taking it to be a faithful Translation from the *Mosaic Text*, as it was in its Purity, about 280 Years before Christ. To these he might, he says, subjoin a third Class, who insist upon the divine *Inspiration* of the *Seventy* Interpreters: But because he does not see how this Opinion, allowing it to be true, could be of Service to clear up the present Difficulty, he here bestows but a very few Words on it. With respect to the others, he thus represents the Sense of those who espouse them.

First,

First, those who adhere to the present Reading of the *Hebrew Text* alledge, that it is no Objection to the Being of *Cainan*, that *Moses* omits him, seeing it is no uncommon Thing in Scripture Genealogies for some of the Intermediates to be omitted. And yet in these Instances, the former Person named is said to *beget* him who was perhaps either his Grandson, or great Grandson, or, it may be, further removed from him. Thus, in the present Case, when *Arphaxad* is said to beget *Salah*, it may mean, not immediately as his Son, but that *Arphaxad* was the *Father*, that is, the Progenitor of *Salah*, because he begat *Cainan*, who begat *Salah*.

If it be objected, that the *Age* of *Arphaxad*, at the Birth of *Salah*, will by no means allow him to be the Grandfather of *Salah*; it may be answered, “ that there is no Impossibility nor Improbability herein; and therefore when St. *Luke*, under the “ Direction of the Holy Spirit, avers the Fact, it “ will be high Presumption for any to object to “ his positive Testimony, and to deny the Prob- “ ability of the Thing.” We may, from our own Observation, Mr. *Yardley* says, alledge many Instances where Men have been *Fathers* before the Age of seventeen or eighteen Years; nay, some have been Fathers before they had completed their *twelfth*, or their *tenth* Years; and, according to the Scripture Reckoning, *Abaz* could not have been above eleven Years old when *Hezekiah* was born to him. “ Can it therefore be “ thought impossible or improbable that *Cainan* “ might be born when his Father *Arphaxad* was but “ eighteen Years old, and that the same *Cainan* “ might have *Salah* for his Son at the Age of “ Seventeen?” Especially when we consider, as Mr. *Yardley* adds, that several Causes may conspire to

to this End ; of which he is at the Pains of giving us a Catalogue.— To go on,

Perhaps it may be said, we have the present *Hebrew* Copies true and entire, and *Cainan* is not there to be found. But yet, says our Author, the Patrons of this Opinion cannot well object to *St. Luke*, for inserting this Name into his Genealogy. They may indeed question, if neither the Books of *Genesis* nor *Chronicles* mention *Cainan*, where did the Evangelist find him ? To which we may answer, “ that this Name might be retained in some ancient
“ Tradition of the *Jews*, though not mentioned
“ in the Scripture ;—that this Tradition was pre-
“ served in the Version of the *Seventy* ;— that
“ whatever Opinion the Evangelist might have of
“ the Authentickness of that Translation, yet there
“ he might find it, and, by the Illumination of
“ God’s Spirit, be informed of the Truth thereof ;
“ and by the same infallible Director of his Pen
“ might be ordered to place *Cainan* in this Part of
“ his Genealogy of our Lord : Or, if this is not
“ satisfactory, we may give a much shorter An-
“ swer, that *St. Luke* was acquainted with, and
“ assured both of the Person of *Cainan*, and of
“ the Relation he bare both to *Salah* and *Arphaxad*,
“ by him who thoroughly instructed *Moses*, and en-
“ abled him to record the Formation of the Hea-
“ vens and the Earth.”

Mr. *Yardley* proceeds, in the next Place, to consider those, who, suspecting the present *Hebrew* Reading to be corrupt, strenuously defend the *Septuagint*, as a faithful Version of the original Text.— It is the Business of these, as he tells us, to vindicate the Translation they espouse, from the Charge to which it is liable, on account of its differing from the present *Hebrew* Copies, wherewith they cannot reconcile it : For however the Name of *Cainan* being found in the one and not in the other,

other, implies no Opposition between them; yet the Years annexed in the one intirely contradicting those set down in the other, both cannot be true; and therefore they are obliged to justify the Version, and to invalidate that which now passes for the genuine Writing of *Moses*. Accordingly Mr. *Yardley* has laid before us the principal Topics whereon the Proof of this Point is founded, amounting to nineteen. After which he declares, he will not take upon him to determine this momentous Question, but leave it with the Reader to allow what Weight he thinks proper to what has been alledged; his Concern being only to defend the Evangelist, in placing *Cainan* in his Genealogy of our Lord: And he hopes, by what hath been said it will appear, “ That neither those who defend the present *Hebrew* “ reading, nor those who reject it, and insist on the “ Authority of the *Septuagint*, have any Pretence to “ throw *Cainan* out of the Gospel, or to tax the “ Evangelist with any thing unbecoming his Character, for allowing him a Place in it.”

He finishes his Discourse upon this Subject, by some Animadversions on Mr. *Shuckford*, who has, it seems, expressed himself in such Manner upon it, in the first Volume of his *Connexion*, &c. that it may be said he has banished *Cainan*, both out of the LXX, and out of the Gospel.

After so large an Abstract of what Mr. *Yardley* has offered for the Solution of this weighty Difficulty, which is the first that occurs in the Consideration of St. *Luke*'s Genealogy of our Lord, I must barely mention the others which he encounters in the Sequel of it. The first is the Variation of this Evangelist from St. *Matthew* in the following Case, viz. This latter gives us the *Royal Line* of the *Kings* by *Solomon* the Son of *David*; and St. *Luke*, on the other hand, traces the Descent of our Lord, through the Line of *Nathan*, another Son of the same King *David*.

David: As proceeding from him he reckons a Series of nineteen Persons, concerning all which the *Old Testament* says nothing. Our Author's Answer to this Objection depends upon this Proposition: *The Evangelist hath a Right to be believed, where the Old Testament is silent.*

Secondly, after *Neri*, mentioned by *St. Luke*, iii. 27. we find *Salathiel* placed as his Son; whereas in *St. Matthew* i. 12. it is said, *Jechonias begat Salathiel*; and *Mr. Yardley* has before proved, that he is there to be taken for his real natural Son; consequently the same *Salathiel* could not, by natural Descent, be the Son of *Neri*.

For reconciling this Matter, our Author supposes *Salathiel* might be *Neri's* Son-in-Law, by espousing his Daughter; or *Neri*, for want of Children of his own, might adopt *Salathiel*, the Head of the same Royal House, as his Son and Heir: In a Word, if on these or any other Accounts he succeeded *Neri* in his Honour and Estate, *St. Luke* might place him in this Genealogy as his Son.

Some, *Mr. Yardley* tells us, have endeavoured to account for this Passage, by supposing the *Salathiels* in the two Genealogies to be two different Persons. This is a Solution which he disapproves. And as *Mr. Whiston*, in his *Harmony of the Evangelists*, has espoused and pleads for it, he very particularly considers the Arguments that Gentleman urges in Favour of it. He afterwards produces a *French* Commentator on the *New Testament*, who, as he says, with good shew of Reason, offers a positive Proof, that the two Evangelists by the same Name mean the same Person. For, he says, "if the contrary
" were true, *Jesus Christ* would be descended from
" *David* by *Nathan* and not by *Solomon*; whereas
" *Nathan* is never mentioned in those Places of
" Scripture, where God promises *David* that the
" Messiah should spring from his Loins; but it has
" always

“ always been *Solomon* whom they have pointed out.
 “ It is not conceivable that the Genealogy of *Nathan*
 “ *than* should be omitted in the Scriptures, if the
 “ *Messiah* was to descend from him; and yet the
 “ *Old Testament* is profoundly silent as to any such
 “ Genealogy.” The Conclusion this Writer draws
 from hence is, “ That the *Salathiel* and *Zorobabel*
 “ *bel* of St. *Matthew* are the same with those men-
 “ tioned by St. *Luke*; and that this latter Evan-
 “ gelist stiles *Salathiel* the Son of *Neri*, because he
 “ married the Daughter of *Neri*, the Heiress of the
 “ House of *Nathan*; and that in *Zorobabel*, the
 “ Son of this Marriage, the two Branches of the
 “ House of *David*, that of *Solomon* and that of
 “ *Nathan*, were united.” And therefore, I suppose,
 the two Evangelists are perfectly consistent, and
 Both in the right, altho’ one derives Christ from
David thro’ *Nathan*, and the other through his
 Son *Solomon*.

Thirdly, Another Objection our Author answers is this, that *Zorobabel* is by St. *Luke* made the Father of *Rhesa*, * and by St. *Matthew*, the Father of *Abiud* †. But neither of these Names are found among the Children of *Zorobabel*, 1 *Chron.* iii. 19, 20. Mr. *Tardley* therefore concludes, either that he had other Children not there mentioned; or else that these two are there spoken of under other Names. “ On the Authority therefore of our faithful Historian and inspired Evangelist St. *Luke*, “ we must allow that *Zorobabel* had a Son called “ *Rhesa*, and that the lineal Descendants from “ *Rhesa* were those whom he has mentioned in his “ Genealogy: In collecting the Names of these the “ Scriptures of the *Old Testament* were no Help to “ him, none of them after *Zorobabel* being there “ spoken of; so that he had undoubtedly recourse

* Chap. 3. Ver. 27. † Chap. 1. Ver. 13.

“ to the Genealogical Tables at that Time extant
 “ among the *Jews*: From hence he extracted them,
 “ and was secured by the Spirit who guided his
 “ Pen, from setting down any thing false or er-
 “ roneous.”

Fourthly, It is again objected, that *Levi* and *Matthai*, which are in our present Copies at Verse 24 of the third Chapter, were not in the original Gospel of St. *Luke*; and this is asserted on the Authority of *Ireneus*, *Africanus*, *Eusebius*, *Gregory Nazianzen*, *Jerom* and *Augustin*. Mr. *Yardley* has examined what may be called the Testimony of these Fathers; and proves that the Objection in dispute cannot with any Stability be founded thereon.

Our Author finishes this second Part of his Work with a copious Explanation of *Luke* iii. 23. *Jesus being (as was supposed) the Son of Joseph which was the Son of Heli.* For the Understanding of which Passage he resolves the following Queries. First, Whether *Joseph* is here affirmed to be the Son of *Heli*? Secondly, Whether the present Reading and Distinctions of the Text are genuine and authentic? Thirdly, How *Jesus* is here said to be the Son of *Joseph*? And Fourthly, What Relation *Jesus*, according to this Evangelist, bare unto *Heli*.

As to the first of these, Mr. *Yardley* shews, that *Joseph* could be the Son of *Heli*, only by some legal Method. There is no Probability that he was so by Adoption. Much less is he called so in Pursuance of that Law which enjoins the Marriage of a Brother's Widow, in order to raise up Seed unto the Deceased. He must have been so styled therefore, on account of his having espoused the Daughter of *Heli*. In this Sense, Mr. *Yardley* readily allows *Joseph* was indeed the Son of *Heli*. But, adds he, “ Doth it hence follow, that therefore St. *Luke* “ here affirms this of him? St. *Matthew* had given “ the natural Genealogy of *Joseph*, and had “ recounted

“ recounted most of his Ancestors in a direct
 “ Line from *Abraham*. Is the *Intention* of *St. Luke*
 “ the same? If it was, he would have given us a
 “ Series of the same Names. But if it be said,
 “ *St. Luke* traces the legal Descent of *Joseph* by
 “ *Heli* his Father-in-Law, it is in other Words
 “ saying, (what we agree to) that this Evangelist re-
 “ cords the *natural* Genealogy of *Mary* the Daugh-
 “ ter of *Heli*, who was espoused to *Joseph*; as
 “ *St. Matthew* doth that of *Joseph*, who was the
 “ Husband of *Mary*. Here then there is no Occa-
 “ sion for inserting *Joseph* in the Genealogy of
 “ *Mary*: And tho’ he be named in this Verse, there
 “ is no Reason for thinking he here supplies the
 “ Place of one Generation, or comes in as a Mem-
 “ ber of this Genealogy.” That this is the Case,
 Mr. *Yardley* says, will appear more plainly under
 the second Inquiry, *viz.*

Secondly, Whether the present Reading and Dis-
 tinctions of the Text are genuine and authentic?

To this our Author, with a great Display of Li-
 terature, answers: That he doubts not of a Word
 or Syllable of the Text, as it stands in our present
 Copies. But then he begs leave to observe, 1. That
 the most ancient Copies of the *Greek Testament* are
 all written in one large uniform square Character,
 without any *Stops* or *Accents*, or any other Marks,
 either to assist the Pronunciation, or to separate or
 distinguish Words or Sentences. 2. That the *Ac-*
cents, *Stops*, and the *Parenthesis*, are comparatively
 of a modern Introduction. 3. That these are not
 of equal Authority with the sacred Text. 4. That
 it is no way unlawful for us to alter any of these in
 our present Copies, when we have very good
 Grounds for so doing. 5. These Things being pre-
 mised, we may suppose, that tho’ the Words of the
 Text in Question, as they now stand, are all ge-
 nuine and authentick, yet the *Parenthesis* is wrong

P

placed;

placed; and by this erroneous Distinction, the Words are made to convey a different Notion from that which the Evangelist intended they should. And so, instead of *Jesus* being (as was supposed) the Son of *Joseph*, which was the Son of *Heli*; the Text should be distinguished in the following Manner; *Jesus* being (as was supposed the Son of *Joseph*) of *Heli*: or, in other Words, *Jesus* (who was supposed to be the Son of *Joseph*) was the Son of *Heli*.

After several Reasons for justifying this Construction of the Text, Mr. *Yardley* proceeds, in the third Place, to inquire how *Jesus* is therein said to be the Son of *Joseph*. It appears, as he says, from hence, and from many other Passages of the *New Testament*, that he was the reputed Son of *Joseph*, who had, according to the Custom of the *Jews*, espoused the blessed *Virgin*, and being thus the Husband of her who was the Mother of *Jesus*, he had the Honour of being stiled his Father. Not that he contributed any thing towards the Birth of him, for he was born of a pure *Virgin*, and had no real Father but God. But as *Joseph* was destined to protect the Mother and her divine Infant; as the Law had entrusted him with the Care of both; as his Piety moved him, as a Parent, to present the Infant to God, and to redeem him at the accustomed Price,* and afterwards to maintain and educate him; hence he was by the sacred Writers stiled his *Father*, and by those who were ignorant of this divine Mystery, supposed to be so.

And now in the fourth Place our Author goes on to inquire what Relation *Jesus*, according to St. *Luke's* Account, bare unto *Heli*. He observes that from what hath been already said under the second Head, it appears that *Jesus* is here said to be

* Luke ii. 23, 24. Num. xviii. 15.

the Son of *Heli*; that as he had no immediate Father here on Earth, being born of a pure *Virgin* without the Concurrence of Man; he must therefore be the Son, that is, the Grandson of *Heli*, by his Daughter *Mary*, the Mother of our Lord. He was only the *supposed* Son of *Joseph*, but he was truly and by mediate natural Descent the Son of *Heli*.

To this is objected, as Mr. *Yardley* tells us, not only the Hypothesis of *Africanus*, but also the Tradition of the Ancients, that *Joachim*, not *Heli*, was the Father of the blessed Virgin. As for the Hypothesis of *Africanus*, our Author has considered and fully confuted it, in the tenth Section of the third Part of his Work; to the latter Objection he presently answers,

First, That if this Tradition is to be relied on, neither St. *Luke* nor any other of the evangelical Writers have recorded the Name of the Virgin's Father; and consequently have all of them neglected to record the real and natural Genealogy of our blessed Lord.

Secondly, This Tradition hath not the least Foundation in Scripture. Some deliver it one Way, some another; and our Author shews, that none of its Patrons have any solid Grounds for their Opinions. It's built only on some spurious Pieces, such as *the Book of the Birth of the Virgin*, falsely ascribed to St. *James of Jerusalem*, and a Tract of *the Nativity of the Virgin Mary*, which is among the Works of St. *Jerome*. " Surely, says Mr. *Yardley*, on the Credit
" of these Books, we can have but little Encourage-
" ment to assert that *Joachim*, and not *Heli*, was
" the Father of the Virgin *Mary*; and this Affir-
" tion will seem the less likely to be true, when we
" observe, that the *Latin Church* did not institute
" the Feast of St. *Joachim* and St. *Anne*, his Wife,
" but since the twelfth Century: And that after-

“wards the Name of *Joachim* was struck out of
 “the *Roman Breviary* by Pope *Pius V.* and re-
 “stored only in the last Age.”

There is one way indeed of reconciling this Tradition with Mr. *Yardley's* Scheme, and that is, by supposing the two Names to denote the same Persons; for, as he says, either they might be two distinct Names of the *same* Person, which was very customary among the *Jews*, or they might be both the *same* Name; the same in Significancy at least, though the Letters and Syllables differ. “*Jeboiakim*, the Son of *Josiah*, was likewise
 “called *Joiakim* and *Eliakim*, the Signification
 “of the Word being still preserved; allow then
 “that *Joachim*, said to be the Father of the Vir-
 “gin, might also be called *Eliakim*; and then
 “*Heli*, or *Eli*, will be no more than the same
 “Name, after no unusual Custom, contracted or
 “shortened.” *Gerhard Vossius* thought this to be the real Case; so did Bishop *Montagu*; so likewise did *Christopher à Castro*, who cites two *Jewish* Rabbies to this Intent; and the learned Dr. *Mills* seems to have had the same Sentiment.

Here our Author closes the second Part of his Treatise: We shall take a brief Survey of the third and last Part of it hereafter.



ARTICLE

ARTICLE XV.

*This Epistle was conveyed to me by the
General Post.*

*To the Author of the Letter to the Bishop of Ox-
ford concerning the Trinity.*

S I R,

I Take the Liberty to send you some *Remarks* on your *Letter* to the *Bishop of Oxford*, which may not perhaps be wholly unserviceable to you, especially if you shall think fit to give this Subject a *second Thought*. The first Thing I would observe to you is, that your Arguments to prove the *absolute Equality* of the *Three Persons*, or that *Unity of Substance*, which you say belongs to them, are chiefly taken from the *Books* of the *Old Testament*. But you must remember what has been long ago remarked by as good a *Judge*, I believe, in these Matters as any in the Kingdom, that Arguments taken from the *Old Testament*, to prove the *Divinity* of our Blessed Saviour, prove only the *Ignorance* of those that bring them. And indeed it must be allowed, that they are of all others the most uncertain and unsatisfactory, as they depend in a great measure on what cannot really be depended on, I mean, the *Idiom* of the *Hebrew Language*, which, like the Features of an antique Face, is now so worn by Time, as hardly to be made out even by those who are best acquainted with it. However, I will consider the several Proofs you have to offer, and point out where the *Mistakes* of each appear to lie. I shall wave your Observations about *Substance* and *Person*, and proceed to your ninth Page, where you begin

P 3

to

to shew how the *Scripture* attributes an *Unity of Substance* to a *Trinity of Persons*. Your Argument is this: The *Scripture* refers the *Creation* of the World to the Concurrence and Operation of Three Persons, *Gen. i.* God (*Father*) made the Heavens and the Earth. And *Psal. xxxiii. 6.* By the *Word* of the Lord (*Son*) were the Heavens made, and all the Host of them by the Breath of his Mouth; that is, by his *Spirit*: From whence you would infer, by as strange a Consequence as ever was drawn, that therefore these *Three* are *equal*, are *One*. One would think, St. *Paul* might have set you right in this Point; where he says, that *God created all Things by Jesus Christ*.—Your next Argument is, that the *Generation of the Son*, and *Proceeding of the Holy Ghost* are said to be *eternal*. Suppose they are; you are to prove still that all *Eternals* must be *equal in all respects*.—You have two Proofs more, the *one* taken from *Jehovah*, the incommunicable Name of God, being given to the *Son* and *Holy Spirit*; and the *other* from that Prayer to our Lord, recorded in *Acts i. 24, 25.* But I must beg Leave to tell you, that the *first* is a very *weak* one; and the latter is an *extraordinary Case*, at the *Election* of a *new Apostle*, who was to be appointed by *Christ*. The second publick Prayer you take notice of, *Acts iv. 24, 25.* is not an Address to the *Spirit*, but the *Father*. The Words are, Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν —ὁ δ' ἰαὶ σήμερον Δαβὶδ. You say, *it was the Spirit of the Lord that spake by David*, but surely you must know that God is said in *Scripture*, to *speak* and *do himself*, what he *speaks* and *does* by his *Spirit*.—I come now to your twentieth Page, where I find you have sadly dealt with St. *Paul*, and tortured the Apostle to make him speak your own Words. You ought to explain yourself, and give some Reason for that *strange Version* of yours, *who being in the Form of God, did not value the certain taking away (from him by) the*

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the being equal (Natures) in God; for I can see no such Thing in the Greek.— You are guilty of some Fault again in the next Page, where you render εἰς δόξαν Θεοῦ Πατρός, in the Glory of God the Father; whereas every-body knows that εἰς does not signify in, but into or unto: And this you say is evident from the eighth Psalm, where you must forgive me, if I can see no such Thing.— I hope you do not intend that for an Argument, which you have taken from Methodius: See the Absurdities of it; It was not good for Adam to be alone, therefore it was not good for God to be alone; from whence it follows, that God is not self-sufficient, but wanted somewhat to make himself happy, as Adam did.

You might as well prove that God must have Eyes and Ears, because these are Perfections of the human Nature. Your Version of 1 Timothy ii. 5. is, I think, new.— I hope you will be as good as your Word in proving, that the denying the supreme Godhead of our Lord is by him declared to be the only unpardonable Sin, which, if you make out, I will venture to say, that you have the Talent of proving any thing from any thing. I conclude with a Prayer of our Church, in which all of us will join, That it would please God to bring into the Way of Truth all those that have erred and are deceived.

August 30.
1739.

I am Your's,

PHILALETHES.

ARTICLE XVI.

A Treatise of Dissolvents of the Stone; and on curing the Stone and Gout by Aliment, Shewing, by Reason supported with Experiments, and Cases, the Probability of dissolving the Stone either in the Kidneys or Bladder, and of preventing the Returns of the Gout by suitable Aliment, with proper Rules of Diet. Intermixed with Observations, which shew how Persons of different Constitutions, and also of different Habits of Body, whether too lean or too fat, should regulate themselves and their Diet, for the Preservation of their Health. To which are added, Directions of Diet proper for Persons afflicted with Colds, Fevers, Coughs, Asthmas, Cholicks and Pains of the Stomach, Costiveness, nervous Diseases, Cachexies, Dropsies, Tumors, or Scurvy. The Whole formed for Usefulness in Families. By Theophilus Lobb, M. D. and Fellow of the Royal Society. London: Printed for James Buckland, at the Buck in Pater-noster-Row, 1739. Octavo. Pages 450, besides a copious Index, and other Appendages.

THIS Work is inscribed to the President, and to the Council and Fellows of the Royal Society of London. The Preface contains an historical Account of the Occasion of compiling it, with a Variety of Hints some way or other relating to its Subject. It consists of twenty-two Chapters. The first contains a Letter to Sir *Hans Sloane*, wherein our Author declares his Reasons for apprehending that several of our usual Aliments have a Quality
dissolvent

dissolvent of the *Calculus*. This is dated *June 15, 1738*. It is followed by an Account of some Experiments made with the Juice of Limons, about the aforesaid Time, on a *Stone-marble*, a Fragment of the *Portland Frieze-stone*, a Fragment of *White-marble*, and an *Alabaster-marble*; with some [Remarks on the Effects of that Menstruum upon each of them. Lastly, We have an Epistle to Dr. *Cromwell Mortimer*, in which are a few Observations that have a Reference to the foregoing Experiments.

The second Chapter also is a Letter to Sir *Hans Sloane*, shewing the Probability of obtaining a Dissolution of *Stones* in the *Kidneys* and *Bladder* by suitable Aliment. The Considerations on which our Author grounds his Hopes of so invaluable a *Desideratum* in Medicine are these:

1. The Constituent Parts of the Human *Calculus* are these four, *viz.* an *alkaline Salt*, *Air*, *Oil* and *Earth*; the two former of which make far the greatest Part of the Stone, either in the *Kidneys* or *Bladder*; the Proportion of *Oil* being little, and that of the *Earth* much less.

2. The Constituent Parts of the *Calculus* exist in all human Bodies; that is, *alkaline Salts*, *Air*, *Oil*, and *Earth*; but in a time of Health they are only in such Proportions as render them useful in the animal Oeconomy.

3. The Constituent Parts of the human *Calculus* are too abundant in Persons afflicted with the Stone; and likewise in those who are troubled with the *Gout*; the *staphaceous* Matter, excreted at the Joints of some gouty Bodies, and the *Calculus*, having the same Constituent or Component Parts, tho' with a Difference in the Proportions of one sort of Particles to the other.

4. The first Formation of a *Calculus* either in the *Kidneys* or the *Bladder*, and every Addition to it, or Increase of its Bulk, is by Particles of *alkaline Salts*,

Salts, Air, Oil and Earth derived from the Blood, and brought down to the excretory *urinary Ducts* with the Urine flowing from the Blood, thro' each Kidney, its Pelvis and Ureter, into the Bladder.

5. The Blood is replenished with the alkaline *Salts, Air, Oil and Earth*, by means of some of the *Ingesta*, or Things taken into the Stomach as Aliment.

6. *Alkaline* and *Alkalescent* Aliments, used to a certain Degree, do communicate (what I think may be fitly called) a *petrifying Quality* to the Urine of such Persons.

7. As the *Calculus* is produced and increased in Bulk by means of *Alkaline* and *Alkalescent* Things received into the Stomach, so it seems reasonable to think it may be diminished in Bulk, *i. e.* gradually dissolved, by means of other Things of a contrary Quality received into the Stomach.

The Truth of this last Consideration (as the Dr. tells us) may be inferred from the ensuing Propositions.

First, The Urine may receive Qualities from the Things taken into the Stomach.

Secondly, If a Quality dissolvent of the *Calculus* can be so communicated to the Urine, then may the *Calculus*, either in the Kidneys or Bladder, be dissolved; because then the Urine will be a *dissolvent Liquor*, continually washing first the *Calculi* in the Kidneys, and then those in the Bladder.

Thirdly, There are divers *Vegetables* in frequent Use as Aliment, which will dissolve the *Calculus* out of the Body.

Fourthly, There is therefore Ground to think a *Quality dissolvent* of the *Calculus* may be Communicated to the Urine of Persons afflicted with the Stone, by proper Things taken into the Stomach as Aliment.

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The third and eleven following Chapters comprehend a Collection of CLXXXI Experiments made with *Calculi* and the Juices of Vegetables or other Liquids. These are all recorded in the most circumstantial Manner that can be, and attended with many very useful Observations and Inferences. The Reader will see how carefully the Experiments are register'd by this single Specimen.

EXPERIMENT XLVIII.

December 29, 1738, I put two small *Calculi* into one Ounce of the *Juice* of the Apple called *Non-pareil*; one weighed a Grain and an half, the other but half a Grain.

December 30, They stood in a warm Digestion ten Hours,

January 1, They were in a warm Digestion eight Hours.

January 3, They had a warm Digestion nine Hours.

January 4, I examined, and found them both hard.

In Digestion six Days, and twenty-seven Hours of it warm.

I shall now mention some of the most valuable Informations resulting from that great Variety of Trials our Author has related. And these are, — That the *Juice* of *Turneps*, the *Decoction* of them, and consequently boil'd *Turneps*, *Cyder* and *Codlins*, have each of them a Quality *dissolvent* of the Stone in human Bodies. That *Mulberries* is a Fruit which may fitly be eaten for communicating to the Urine a Quality *dissolvent* of the Stone either in the Kidneys or Bladder. That *Mulberry-wine* may answer the same Intention. *Strawberries* have a Quality *dissolvent* of the Stone. A Degree of Heat, equal to

to that of the Blood, renders more efficacious the *dissolvent* Quality of *Strawberries*, as well as of other Vegetables. *Brandy* is an Impediment to the Action of the dissolvent Juice on the *Calculus*. *Strawberry-brandy* diluted with Water is a good Remedy against the Stone either in the Kidney or Bladder. *Vinegar* is a good Dissolvent of human *Calculi*, and may be used for communicating a dissolvent Quality to the Urine of Persons afflicted with the Stone. Juice of *Elderberries* has the like Property, so has that of *Burgamot Pears*; which last Fruit may be eaten for that Purpose. Other Things that may contribute to that good End are, drinking Honey and Water; using the Juice, or rather Decoction, of *Parsley*, *Golden-pippins* or *Non-pareils*. Bread has an excellent Quality dissolvent of such Stones as are in the Kidneys and Bladder of Men: It is best to eat it dry, in a Morning fasting, and to drink a moderate Draught of *River-water* after it. *Ghocolate* and *Coca* (which last is a Decoction of the Shells of *Ghocolate-nuts*) are very proper Sorts of Aliment for Nephritick Persons: So also is Milk, which, to our Author's Surprise, discovers a dissolving Property. Both the Juice and Decoction of *Celery* are very active Dissolvents, and may with great Advantage be eaten both raw and boiled in Sops. *Cucumbers* are mighty effectual this Way. So is eating of boil'd *Leeks*, and drinking the Liquor in which they are boiled. The Juice of *Sorrel* is an excellent Solvent, and the Herb is good in *Sallad*, or for making Decoctions. *Hops* have a Quality dissolvent of the Stone, very strong and active; and therefore a Decoction of them may be a good Remedy against it.

With regard to Liquors commonly used, our Author has found, That *red Port-wine*, especially when mixed with Water, will contribute to the Dissolution of some Sort of *Calculi*. So will *Tent*,
Madera,

Madera, Sack, and, above all, White Port. Raisin-wine is of some Efficacy also, and most so, when mixed with three times its Quantity of Water. *Elderberry-wine*, diluted with Water, will dissolve some Sorts of *Calculi*; and therefore, as Wine taken into the Stomach is diluted with the Contents of it, and likewise with the Fluids secreted into the Bowels, *Elderberry-wine*, by itself, when a spirituous Liquor is needful, and at other times diluted with Water, may profitably be drank by Persons having the Stone. *Monmouthshire Cyder* is happily furnished with a Quality dissolvent of several Sorts of *Calculi*: *Southam Cyder* and *Herefordshire Cyder* are likewise good: Any of these simple, or mixed with *Riverwater*, may fitly be drank by People afflicted with the Stone, provided they are free from *Nephritick Pains*, and upon Trial find no Pain produced by drinking them.

This is the Substance of the Majority of our Author's scatter'd Observations on the Effects of his Experiments; there are others which are laid together, and compose distinct Chapters. Thus the fifteenth contains some Inferences from the Experiments made on *Calculi* with Wine; with Remarks concerning the Nature, Virtue, and Uses of *Wine, Cyder* and *Brandy*.

In this Chapter Dr. Lobb tells us, that till his late Experiments and further Consideration convinc'd him he was mistaken, he apprehended that *Wine* contributed much to the Production of the *Stone* and *Gout*; whereas by many Trials he has now found that *Wines* and *Cyders* have a Quality dissolvent of the *Stone*. The Charge ought rather, as he says, to lie against *animal Food*, which contains all the Constituent Parts both of the *Stone* and *Gouty Humours*, viz. *alkaline animal Salts, animal Oil, Air* and *Earth*; and which therefore may be justly condemn'd as the principal Cause of these dreadful Distempers.

Distempers. Hence it is evident, that Persons much afflicted with them, should totally abstain from eating of *Flesh*; and when, being thoroughly recovered from the aforesaid Diseases, they return to it, it should be in a sparing Manner, with *Vinegar* or *Verjuice*, or the *Juice* either of *Lemons* or *Citrus Oranges* in Sauces, and likewise with such a Frequency of *acid* or *ascescent* vegetable Aliment accompanying it, as will, assisted by due bodily Exercise, prevent the Increase of the *animal alkaline Salts* beyond the Standard of Health.

Many of the Observations which fill up this Chapter, on the Use of *Wine*, *Cyder*, and other *Spirituus Liquors*, may be of great Service to almost every Reader of them. Our Author very nicely distinguishes in what Cases, and in what Degrees, they may be indulged: Of *Wines*, he says, they are all either *acid*, or *ascescent*. Liquors, and consequently opposite to every morbid Quality in the Blood of an *alkaline Kind*; and so far from contributing to either Stone or Gout, that a proper Use of them is more likely to retard the Accession of those Maladies.—As to the Virtues of *Wine*, though they agree in some general Qualities, yet they are in some respects different: Those of the red Colour are commonly more astringent than those that are *white*. But all of them that are in most frequent Use have those Properties by which they attenuate *viscid* Humours upon a Mixture with them; and, moderately drank, they deterge the Membranes of the Mouth, *Oesophagus*, Stomach and Bowels; they contract somewhat the muscular Fibres, render the Vibrations of the Arteries and the Action of the Heart stronger, the Circulation of the animal Fluids quicker, and the Spirits, or nervous Fluid more brisk, and the Mind more chearful. Our Author has often prescribed it for a Cordial to Persons under Sickness, that never used to drink it in time of

of Health; but it is more needful for those who have been accustomed to drink plentifully of it every Day. It is very proper many times in the Declination of a Distemper, and after the Body has been reduced by long Illness, or debilitating Evacuations, whether by *Bleeding* or *Purging*. But notwithstanding all these Commendations of Wine, our Author warns us against drinking it in too great Quantities, as a pernicious Practice.

His Observations on *Cyder* give our Author an Occasion of recommending *Apples* as one of the best Pectorals in the vegetable Kingdom. He has quoted some Proofs of this from Dr. *Baynard's History of Cold Bathing*; and he relates a Case of his own Knowledge which very much enforces them. It appears from all, that this Fruit is of extraordinary Virtue and Efficacy for curing *old Coughs*, *Difficulties of Breathing*, and other Disorders of the Lungs depending on the same Causes, both in Man and Beast. The Apples most conducive to these good Purposes are not those that have a rough austere Taste, but such as have either a thin acid Juice, as *Codlins*, or those that are mild and grateful to the Palate, being arrived to full Maturity.

Apples and *Cyder*, the Doctor afterwards says, may be of service in the *Jaundice*: Which Opinion he justifies by a Representation of the State of Things in the Body under this nauseous Distemper. He thinks they may also prove beneficial to those who are afflicted with *Melancholy*, or any *hysterical* or *hypochondriacal* Disorders: And this he is inclined to suppose by the Consideration of the Condition of the *Blood* and *Bile* in such Patients.

After setting forth the pernicious Effects of Dram-drinking, the Doctor changes the Scene, and enlarges on the Usefulness of *Brandy* in many Instances. When taken into the Stomach, it very much increases the Tenseness of the Vessels, makes
their

their Vibrations stronger, abates the Laxity of the secreting *Tubuli*, lessens their Diameter, and augments the Heat of the Blood in proportion to the Quantity of it that is taken. It is indeed, the Doctor says, very serviceable in *Medicine*, both for *external* and *internal* Uses : And he has sometimes advised it with remarkable Success in Fevers attended with a *colliquative* Looseness.*

As for the Uses of *Brandy*, mixed with other Aliments, there are several Cases, the Doctor says, in which it is proper, As,

1. When Persons have fed so much on *acid* Vegetables, as to render the Fibres of the Stomach and Bowels too lax ; and know it to be so by having too many *Stools* ; then the putting so much *Brandy* to *Water*, as will bring it to the Strength of Small Beer, makes a suitable Drink for them.

2. When they have an *acid* Quality predominant in the Contents of their Stomach, and almost every thing they eat or drink turns *sour* in it ; and they have flatulent, griping Pains in the Stomach or Bowels ; then Water with some Brandy, as directed above, makes a Liquor proper for their Drink, to be taken warm : Or, two Spoonfuls of *Brandy*, a Pint of *River Water*, and so much *Chalk* finely powdered, as will lie on a Sixpence or Shilling, mixed together, and sweeten'd with double refined Loaf-Sugar to the Palate, will be a proper Drink to be drank warm at their Meals, instead of Beer, so long as those Disorders continue.

* The Doctor here tells of a Gentleman near Seventy, who was exceeding ill of a Fever ; his Pulse very quick, his Tongue very dry and black ; he had a violent Looseness, and an unquenchable Thirst : Under these Symptoms our Author ordered him two Spoonfuls of *French Brandy* in a Pint of Water for his immediate Drink : This quickly abated them ; and the taking now and then a Draught of the like Mixture for one sort of Drink, did, probably, contribute very much to his speedy Recovery.

3. When

g. When their Stomachs are so weak as not to bear any solid Food; and they have a Dislike of all sorts of Gruels, Broths, Panadas, and such like liquid Diet; and Milk becomes the only Aliment that will sit easy in their Stomachs; then a Glass of Water; with so much Brandy as will bring it to the Strength of Wine, may be allowed; or a Spoonful or two of Brandy in a Pint of Milk, may properly serve for the same Purposes.

But with all this, our Author declares, he does not know any one Case that requires Brandy to be drank by itself. And as for Persons that are sanguine or choleric, who have a firm Flesh, Fibres too tense, and Bowels loose, they should not meddle with it in any Form. What is here said of Brandy is applicable to all distilled Strong Waters of equal Strength.

It was our Author's Intention, he tells us, to have given Tables of the several Sets of Experiments, that every one might more fully be convinced, that the Event of any of the Experiments did not depend on the Minuteness of the Calculi, but on the Quality of the Liquors in which they were digested; and the Quality of their own Contexture: But, for Brevity-sake, as he says, he gives only one, as a Specimen; and then a general View of the Result of his Inquiries, by dividing the Things that have been tried on Calculi into three Classes, viz. the stronger and the weaker DISSOLVENTS, and the NON-SOLVENTS.

In the seventeenth Chapter of this Work, containing (as the Title is) General Observations from the Experiments, with Remarks on the Use of Things strongly stimulating; I find an Account of four different Ways whereby the Calculus may be dissolved. Some Passages of it may please the curious Reader:

Q

Every

Every *Calculus* is compounded of four different sorts of Particles, viz. of *Air*, *animal alkaline Salt*, *animal Oil*, and *Earth*.

The *Calculus* then may be dissolved, First, by whatever separates the Particles of the *Air*, and forces that Fluid out of it.—For as the Particles of the *Air* are intermixed with the other sorts of the component Parts of this Conciete; so when they are dislodged, and forced to pass out of it, there will in consequence thereof be void Spaces or Distances between the other component Particles of it; that is, it will be dissolved.

Secondly, Another sort of Causes by which a *Calculus* may be dissolved, are those Things which alter the Texture and Figuration of the *alkaline Salts* in it; for it is easy to understand, that the Causes which produce such an Effect may destroy the Cohesion of the Particles of the *alkaline Salts* with the Particles of *Air*, *Oil* and *Earth*. And this seems to be the Way of Solution, when *Calculi* are dissolved by means of *Acids*.

Thirdly, Another kind of Causes productive of the Dissolution of a *Calculus*, may be those Things which destroy the Figure and Quality of the Particles of *animal Oil*, which are component Parts of it; because a Dissolution of the Stone seems to be a natural and unavoidable Consequence of destroying the Figure and Properties of any one essential Part of it. This seems to be the Way, when a *Calculus* is dissolved by means of *Onions*, *Leeks*, *Cabbage*, or any Vegetables of the like Nature: The dissolving Particles of such Vegetables may act on the Particles of the *animal Oil*, which are in this Concrete, as the *acid* Particles of an *acid* Dissolvent act on the Particles of *alkaline Salts*; and in this Manner accomplish the Dissolution of it.

Fourthly, There is yet another Way in which a *Calculus* may be dissolved; that is, by those Things which

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which may attract the Particles of *Earth* that are intermixed with the other component Parts of it more strongly than they attract, or are attracted by the other Particles they cohere with.

Our Author apprehends, considering the great Variety of the *Dissolvents* he has discovered, that the *Calculus* may be sometimes dissolved by one of the aforementioned Ways, and sometimes by another, according to the Nature of the dissolvent Aliments used by the Patient.

The latter Part of this Chapter discusses the Fitness or Unfitness of stimulating *Aliments* or Medicines where there is a Stone in the Kidneys. Dr. Lobb is an utter Enemy to them in every Shape. From Observations he has made, it appears, that terrible Effects may be produced thereby, *viz.* most exquisite PAINS, *Inflammation of the Parts* affected, a Fever, a Suppression of Urine, and a speedy Death. When the Stone is in the Bladder, they should be very cautiously used, and never administered in Quantities large enough to stimulate strongly the Solids.

In the eighteenth Chapter, which recites some Cases of Persons who have found great Relief against the Stone, and Recovery from nephritick Symptoms by *Vegetables* in common Use, as Aliment; we have an Account of such admirable Effects of *Onion Juice* and drinking *Onion* and *Leek Water*, as must greatly encourage those who labour under them, to follow the Course there marked out. I may say the same with regard to the Practice of *eating one mouthful of dry Bread fasting every Morning*.

In the nineteenth Chapter of this Treatise, our Author discourses on the *Probability* of curing the *Gout*, as well as the *Stone*, by suitable Aliment. What he there advances is considerably strengthened by the Contents of the twentieth Chapter, where we have a Detail of the Cases of the Reverend

Mr. *Thomas Sleigh* of *Highgate*, of the Reverend Mr. *Joseph Denham*, of the Reverend Dr. *Desaguliers*, and of an Officer in his Majesty's Guards, who has lived near fifteen Years on a *vegetable Diet*; together with our Author's Remarks on each.

The twenty-first Chapter acquaints us with the principal Things to be intended and endeavoured for Persons afflicted with the *Stone* and *Gout*, in order to their Recovery, with some *general Rules* preliminary to the Rules of Diet. These Rules of Diet are the Matter of the twenty-second Chapter, which is the last of the Work. I will close this Article with a few Passages from one and the other of them.

The Means of removing the *Stone* and *Gout*, recommended in the twenty-first Chapter, are,
 1. To alter the *Quality* and diminish the *Quantity* of the *alkaline animal Salts* in the Blood: To which *acid* and *ascescent* Vegetables, and Liquors of an *acid* Quality are conducive. 2. To increase the Force or Strength of the Action of the Heart and Arteries when it is deficient: For which Purpose a moderate Use of *Wine*, and of *Aromatics*, such as the usual Spices, is very convenient. 3. To destroy that viscid Quality which often is in the Fluids of those who have the *Gout*: To which End, it is requisite to drink plentifully of small *acid* or *ascescent* Liquors, and at the same time use some aromatized Aliments for strengthening the animal Solids. 4. To destroy the Cohesion of the Parts of *gouty* Humours, and to dissolve any *Stone* that has been formed in either of the *Kidneys* or *Bladder*: This Intention is to be accomplished by a right Use of those Aliments which have a Quality dissolvent of the human *Calculi*. The Management of this most important Point is what we are instructed in by the
 last

last Chapter. But before our Author enters thereupon, he, in the Sequel of this, premises some general Rules which should be observed by all Persons, especially by those afflicted with the *Stone* or *Gout*. I shall barely mention what he enlarges on very copiously.

The first Rule is, *to use daily and moderate Exercise*; which is necessary to strengthen the Solids; to comminute and excrete redundant *alkaline Salts*; and to promote the passing of the *Calculous Matter* (as the Parts of it dissolve and separate) from any Stones in the *Kidneys*, thro' the *Ureters*, and out of the Body. *N. B.* That Sort and that Measure of Exercise, is however to be avoided, which either occasions Pain, or fatigues the Body.

The second Rule is, *To abstain from those Sorts of Aliment, at least from that Quantity of them, that will contribute to the Increase of the Stone, and of gouty Humours.*

The third Rule is, *In the Use of Aliments to prefer those, which by Experience each Person finds best to agree with his Constitution, and most easily to digest in his Stomach.*

If this Article were not already sufficiently long, I would here adjoin our Author's Reflections, following this last Rule, on the Difference there is between the several Sorts of Animal Food, and of dissolvent Liquors, on the *Modus* of Digestion, and the Diversity of Relishes, and, I may say, of digestive Faculties, that are to be found in several Persons.

The fourth general Rule is, *To use no kind of Aliments, (tho' they have a Quality dissolvent of the Stone, and are capable of altering, and evacuating the Gouty Humour) which occasion Pain in the Stomach, Bowels, Kidneys, Ureters, Neck of the Bladder, or in the Joints, or in any Part of the Body; or which happens to disagree with the Stomach.*

In the last Chapter, consisting wholly of Rules for the Regulation of Diet, our Author expatiates largely on the Nature and Virtues of *Cow's Milk*; which in Truth deserves all the Commendations that can be given it, as not only a nutritive but delightful Liquor; not to reckon the many Sorts of pleasant Food which it essentially enters into the Composition of: Let me add, that he vindicates it from a noxious Property which has been objected to it. *Honey* and *Sugar* also the Dr. recommends. Taken temperately, and in proper Cases, there are not many Things, he says, more beneficial than the latter: The Use of it is very proper for Persons that are *too fat*.

It would be wrong here to enter into Particulars. I have said enough to give my Readers a Notion of the Work before me; and I have contrived as well as I could to make all that I have extracted from it with that View, useful to them. Let it suffice now only to add, that in this Chapter, which cannot be perused too often, all those Meats and Drinks are carefully specified that are proper to the Persons for whose Benefit this Treatise was designed; the due Quantities of them are nicely assigned, and the Methods of rendering them most efficacious pointed out: The Temper of the Air, and what we term the *Weather*, is likewise considered, as it may affect our Bodies, and is connected with the foregoing Particulars. In a Word, the Causes of several Distempers are detected, and Remedies for them prescribed; and such a Regimen recommended, as may be subservient to the Preservation of Health, or happily restore it.

ARTICLE

ARTICLE XVII.

Histoire des Révolutions de Hongrie ou Pon donne une Idée juste de son légitime Gouvernement. That is, The History of the Revolutions of Hungary, exhibiting a genuine Draught of the ancient legal Constitution of that Kingdom. Printed at the Hague, and sold by P. and J. Vaillant, opposite Southampton-street in the Strand, London.

THIS Work, in *duodecimo*, consists of six Tomes. The first contains the *Hungarian* History thro' a Period of six hundred ninety-nine Years, beginning *A. C.* 1000. The Second brings down the History from the Year 1699 to the Year 1705. The Third comprises the Transactions of the latter Part of the Year 1705, and the former Half of 1706. The Fourth deduces the Story of the *Hungarian* Affairs from 1706 to the Year 1711. The Fifth and Sixth Tomes are wholly taken up with the Memoirs of the famous Prince FRANÇOIS RAGOTSKY, and the Count BETLEM NIKLOS: These commence in the Year 1703. There is at the End of the sixth Tome an Index to the whole Work. The Editor has prefixed to the First the following Advertisement. *L'Ouvrage que je donne au Public, &c.* That is, as literally as I can,

The Work here presented to the Publick is composed of three different Pieces. The first is an *History of the Revolutions of Hungary*, from the earliest Times to the Year 1711. The Author, who chuses to be *Anonymous*, is undoubtedly of that Country: For it is altogether improbable that a Foreigner should be so perfectly acquainted as we find he is, with the Laws, Privileges and Customs

of the *Hungarian* Nation ; and although the Style of his History is sufficiently pure, yet in some Places the Idiom is such as will warrant this Opinion.

The second Part of this Collection comprehends Prince *Ragotsky's* Relation of the *Hungarian* War, from the Year 1703 to the Conclusion of it. Every one who reads it must be satisfied that it really came from the Pen of that illustrious Writer. The utmost Care has been taken to print it exactly after the Original, without the Alteration of a Syllable ; being persuaded that every Man of Taste would chuse rather to see it in its native Simplicity, than with any borrowed Graces.

As for the third Piece that enters into this Composition, which is Count *Betlen's* Narrative of the *Troubles of Transylvania*, our Editor says, he cannot give the same Character of it as of the second : He will not warrant its Authenticity. It was first printed about three Years ago in *France*, though it was dated from *Amsterdam* in the Title-page. Our Editor has in this Edition retrenched several Superfluities which were in that ; retaining only what was requisite to give the Reader a true and full Idea of the Commotions of *Transylvania*, and afford him a still further Light into those of *Hungary*, by the strict Connexion there is between the Affairs of those States. This was indeed the sole Reason that determined him to annex this Treatise to the two former.

The proper Names which occur in this Work are every where conformable to the Manuscript from which this Impression was copied. There is prefixed to the first Tome a curious Portrait of Prince *Ragotski*, which we are assured is no imaginary one, as is frequently the Case in Things of this Nature, but a perfect Resemblance. There is likewise at the Front of this Volume a Map of *Hungary*, *Transylvania*, and *Slavonia*, by G. De Lisle, principal

cipal Geographer to the most Christian King, and Member of the *Royal Academy of Sciences*.

Prince Ragotsky has inscribed his Memoirs to GOD, under the Stile of the ETERNAL TRUTH. This Dedication is in a very uncommon Strain, and may be looked upon as a Curiosity. I have here subjoined the greatest Part of it in his own Language, fearing I should not reach the Spirit of it in a Translation.

Epitre Dedicatoire à la

Vérité Eternelle.

SI je me croyois conduit par la suggestion de l'esprit humain, ce seroit, Ô VÉRITÉ ÉTERNELLE ! une présomption criminelle, de vous offrir ce Ouvrage. Car le passé, le présent, & l'avenir, vous étant bien mieux connus qu'à moi, je regarderois comme une folie de vous cacher les faits, & comme un péché de donner une fausse couleur à ceux que je rapporterai. Le seul desir de rendre témoignage à la Vérité, lequel vient de vous, m'a persuadé que mon intention en procédoit aussi, puisqu'on ne peut vous rien offrir de plus digne de vous, que votre Ouvrage, entrepris dans la seule vue de vous glorifier & de vous exalter.

Loin de moi la pensée hardie & téméraire, d'avancer dès l'entrée de cet Ouvrage, que tout ce que j'ai à écrire est venu de vous ! si ce n'est tant qu'il aura été conforme à votre divin Esprit, quoiqu'il n'ait pas été fait directement pour vous, puisque la plus grande partie de ce que j'écrirai à été l'ouvrage de la cupidité, qu'on ne sauroit jamais trop deplorer. Mon cœur vous en fait le triste detail dans mes Confessions : mais il ne cesse de gémir, car mon péché est toujours présent à mes yeux. Mais seroit-il convenable, de rappeler devant vous mes squillures, & des actions qui n'ont eu
pour

pour la plupart d'autre principe que l'instinct de l'esprit humain, dont l'objet avoit été la vanité, l'orgueil, & l'esprit du Monde, vos ennemis, qui ne produisirent que des œuvres qui se terminoient en moi, commencent la fin de l'amour-propre & d'une gloire profane? Me glorifierai-je de telles œuvres de ma criminelle Superbe? Souhaiterai-je de retracer ici ce qui devrait être pleuré avec des larmes de sang? Rechercherai-je enfin dans la Postérité une mémoire & un nom immortel, qui est l'Idole des Princes Mondains? Vous seul savez que ces abominables motifs ne sont pas les miens. C'est pourquoy, prenant pour guide la Vérité toute nue, j'ose, Ô ÉTERNELLE VÉRITÉ! vous dédier cet Ouvrage.

Il contiendra un récit succinct, & non une exagération, de ce que j'ai fait. Je vous ai, dans les Livres de mes Confessions, exposé devant les hommes l'intérieur de mon cœur. Ici je reporterai aux hommes devant vous, mes actions extérieures. Ils sauront par les premières, quels furent les motifs qui mes firent agir: ils connoîtront par les secondes, & que j'ai fait. Je ne souhaite rien, sinon que par la connoissance des premières, ils reconnoissent que je suis un pécheur, & que vous êtes un Dieu plus rempli de miséricorde que de justice; enfin que vous êtes un Père tendre, & que j'ai été un enfant prodigue.

Qu'on voie donc, & qu'on discerne par la lecture de cet Ouvrage, ce qu'on doit croire des affaires de Hongrie. Mon langage sera libre devant vous, Ô Lumière de mon cœur! Car votre bonté excusera en moi les manquemens de mémoire, qui pourront être réparés par les Protocoles, par les Documents, par les Lettres, & par les Relations de ceux qui étoient sous mes ordres, qui sont conservées dans mes Archives, par où la Postérité pourra ajouter à ceci bien des choses particulières, ou transporter celles qui ne sont pas rapportées en leur place. Quant à ce qui
regarde

regarde mon sentiment sur ceux qui m'étoient alors subordonnés, ou sujets, j'ai résolu de mépriser les jugemens que les-hommes en feront, parce que je dois rapporter devant vous. Or comme aucun Prince n'a pu éviter les sùdits jugemens, je regarde comme plus heureux, ceux qui en agissant selon le mouvement de leur conscience, les ont méprisés; que les autres, qui se fondant sur les principes & les maximes d'une fausse Politique, se sont étudiés à se les concilier, ou à les suivre. Je sais que j'excuserai bien des choses, que la voix du peuple a condamnées; que j'en condamnerai d'autres, que l'ignorance du vulgaire a prisées, ou estimées. Que le jugement de ce que je dois rapporter, soit toujours à vous, Ô VÉRITÉ ÉTERNELLE! Que la gloire vous soit rendue, de ce que le Lecteur trouvera de bon, ou de louable; puisque toute bonté & toute vérité de la créature ne peut émaner que du Créateur. Ainsi, il me faut ingénument avouer que les dons qu'il m'a fait à moi, quoiqu'indigne, ont été les biens du Créateur; & par conséquent il m'en falloit glorifier que lui seul.

* * * * *

J'implore donc votre secours & votre lumière, pour ne point m'égarer en m'éloignant de vous. Que je me repente toujours des actions qui ne vous ont pas eu pour objet. Que je rapporte cependant ce que je n'ai pas eu honte de faire en votre présence. Ce sera votre ouvrage, lorsque vous m'aideriez à surmonter l'amour-propre & le respect humain, qui fut autrefois l'Idole que j'ai souvent regardé plus que vous dans mes actions. Recevez cette pure intention que j'ai, de rapporter la vérité toute nue dans ce que j'ai fait. Je crois qu'elle émane de vous, afin que la Postérité vous en rende gloire, & apprenne à distinguer le vrai d'avec le faux; que vous soyez seul exalté, & mon indignité & mon ingratitude soient manifestées par tous ceux qui lirez ceci.

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ARTICLE XVIII.

A Proposal for Publishing by Subscription, The History of the Life of M. TULLIUS CICERO, in English. By Dr. CONYERS MIDDLETON, of Cambridge.

THIS Work, which is now ready for the Press, contains, not only a particular Relation of all the Acts of *Cicero's* Life, but a general Account of all the Affairs of *Rome*, through a Period of sixty four Years, the most memorable and interesting of any in the *Roman* History; in which, after many Revolutions and conclusive Struggles for Liberty, the Republic itself was finally oppressed.

It describes the civil War between *Marius* and *Sylla*, and the Advancement of the Aristocratical Interest, or the Power of the Senate, which was established by it: The subsequent Tumults in the City, to reverse that Settlement: The Conspiracy of *Cataline*, and the Consulship of *Cicero*; which confirm'd the Authority of the Senate: The Intrigues of the popular Faction, to drive *Cicero* from the Administration of Affairs: The Violences of *Clodius*: The first Triumvirate, or triple League between *Pompey*, *Crassus*, and *Cæsar*, to depress the Senate, and to usurp all Power to themselves: The Exile of *Cicero*, which was the Effect of it: His Restoration; Management of the Triumvirate; Government of *Cilicia*: The Part which he took in the War between *Pompey* and *Cæsar*: His Behaviour under *Cæsar's* Reign: The Conspiracy against *Cæsar*; and his Death: How *Cicero* supported the Conspirators; and by the Effect of his Counsels, drove *Antony* out of *Italy*: The Death
of

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of the Consuls, *Hirtius* and *Pansa*, in the Battles near *Modena*; by which *Octavius* being made too powerful to be managed by *Cicero* any longer, united himself with *Antony* and *Lepidus*, and formed the second Triumvirate, which destroyed both *Cicero* and the Republic.

The Grounds of all these Events are opened and explained from the most authentic Testimonies, especially from *Cicero's* Letters, and other Writings; and the Characters of all the principal Actors in them are distinctly drawn, viz. of *Marius*, *Sylla*, *Pompey*, *Crassus*, *Cæsar*, *Piso*, *Gabinus*, *Clodius*, *Marcellus*, *Sulpicius*, *Cato*, *Antony*, *Curio*, *Brutus*, *Cassius*, *D. Brutus*, *Trebonius*, *Lepidus*, *Octavius*, *Hirtius*, *Pansa*, &c.

To the End of the History there will be annexed a particular Review of *Cicero's* Life and Character; a Description of his Villa's, Estates, and Manner of Living; a Judgment on his several Writings; an Explication of his Philosophy and Opinions; a general Scheme of his Politics: Together with the best Account that can be collected of his Son, and a Character also of *Atticus*.

There are inserted likewise occasionally, through the Body of the Work, particular Explanations of all the Offices, Laws, Customs, Ceremonies, Titles, &c. which are proper to illustrate the Constitution of the Republic, and the Manners of the Roman People; so that it will be of Use to all who read the *Classick Authors*, and more especially to those who desire to understand *Cicero's* Writings.

This History is proposed to be printed after the best Manner, and with proper Ornaments, in two Volumes in Quarto, and will consist, by Computations of about an hundred and forty Sheets; the Price to the Subscribers will be a Guinea and a half for the small Paper, and two Guineas for the large; of which one Guinea is to be paid at the
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Time of subscribing, and the rest at the Delivery
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THE
HISTORY
OF THE
WORKS of the LEARNED.

For OCTOBER, 1739.

ARTICLE XIX.

An ESSAY upon the Invention and Antiquity of Telescopes, and the great Advantages the Moderns have thereby over the Greeks and the Romans in their Astronomical Observations.

——— Infuetum miratur Lumen Olympi,
Ante oculosque videt stellas & sidera Coeli.

Presented some Time since to the Royal Society by Charles Lamotte, D. D. Chaplain to the Prince of Wales.

S I R,



THE Telescope hath been thought to be the Invention of *Galileus*, and called the *Glass of Galileus*, though that great Astronomer himself owns, that he was not the Inventor of it. Some think the Honour of it is due to one *Metius*, a *Dutchman*, who lived in the Year 1607 ; and who, as he was
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making Burning-Glasses, and happened to look through one of them, found that it magnified the Objects at a Distance. If so, this Instrument owes its Original to the same Cause as Glass itself, that is, to pure Chance and Accident, as *Pliny* relates it. As a farther Inquiry into this Matter, and the Examining that curious Passage of the natural Historian, would take up too much Time, and make me deviate too far from my Subject, I shall refer that to some other Opportunity; and perhaps make it the Foundation of another Essay.

Mr. *Descartes* does also ascribe this Invention to *Metius*; but that learned Man is certainly mistaken. For *Peter Borell*, in a Treatise which he composed on purpose, has proved that *Zacharias Jansen*,* or *Johannides*, was the true Inventor of the Telescope and the Microscope. He was by Trade a Spectacle-maker at *Middleburg* in *Zealand*, where, in the Year 1590, he made a Telescope of twelve Inches Diameter, which he presented to *Maurice* Prince of *Orange*, who, proposing to reap some Advantage from the Invention, strictly forbid him to publish and make it known to the World. It was by the Help of these Glasses that he discovered seven Stars in the Bear, and also some Spots in the Moon. It is true, *John Baptist Porta* makes Mention of these

* The Discovery is thus related by some other Writers. The Children of a certain Spectacle-maker at *Middleburg* in *Zealand*, playing in their Father's Shop, made him observe that when they held between their Fingers two Spectacle-glasses, and put them one before the other at some Distance, they saw the Weather-cock of their Church much bigger than ordinary, and as if it was very near them, but in an inverted Situation. The Father, amazed at this Singularity, bethought himself of adjusting two Glasses on a Board, supporting them in two Brass Circles, which might be removed, or set closer, *ad libitum*, by which means they could see better and farther. See *Spectacle de la Nature*, Vol. IV. p. 336.

Glasses before *Jansen* in the Year 1549. But he treats of them by way of Speculation, and as one that had never reduced them to Practice. Some have thought that the Philosopher *Democritus* was acquainted with them, because he is said to be the first that found out that the *Galaxy*, or *Milky Way*, was nothing but a Collection or Assemblage of Stars. This same Invention has also been ascribed to *Ptolemy* King of *Egypt*, called *Evergetes*, who, it is said, had set up an Instrument in the *Pharos* of *Alexandria*, by which he could discover Vessels at the Distance of sixty Miles at Sea. But as these are but Conjectures, and at the best grounded upon very uncertain Reports, no great Stress can be laid upon them: The very ingenious Signior *Redi* places the first Use of these Glasses about the fourteenth Century; and saith it appears by an old MS. in the Library of *Pisa*, that a Native of that Place, hearing of an Artiff that had found these Glasses, but was unwilling to reveal his Invention, set his Wits to work about them, by Dint of Industry found out the Secret, and (being of a more communicative Temper) freely imparted it to the World. Father *Mabillon*, Author of the *Analesta*, relates, that he found in the Diocese of *Tresinghen* in *Germany*, in the Abbey of *Scheir*, a scholastick History of *Comestor*, written about the Year 1240, before which are represented the Liberal Arts; and to express Astronomy, a Figure is seen of *Ptolemy* looking at the Stars with a long Tube: But he will not determine whether it was in use in the Time of that Astronomer, or whether it was the Fancy of the Copyist and Transcriber. But as there is no Mention of any Glass fixed to this Instrument, it does not follow that it was properly a Telescope. It might be only a Tube which they made use of at that Time to clear and direct the Sight, and to set aside the Objects that might intercept it; since any one's

Experience will easily convince him, that the looking through one's Fingers, or through a Hole in a Piece of Paper, will make the Objects in View more plain and distinct than when seen merely with the naked Eye. But yet I am apt to think it was a real Telescope, and that this Instrument was known and in Use about that Time. For the learned Dr. *Molineux*, in his Treatise of Dioptricks, has observed that *Roger Bacon*, who lived in the Year 1292, not only knew the Effects of single concave and convex Glasses, but likewise the Way of combining them, so as to compose such an Instrument as our Telescope, which he proves from these two Passages in his Works. The first in his Book of Perspective, p. 4. *Disc.* 263. "Greater Wonders than these (saith he) are performed by refracted Vision; for thereby it is made to appear that the greatest Objects may be represented as very little, and on the contrary, small ones very large; so that hereby we may bring the Sun, Moon, and Stars, here below in Appearance." The second Passage is in his Epistle *ad Parisensem*, chap. 5. "Glass (saith he) and diaphanous Bodies may be so formed, that the most remote Objects may appear as just at hand; and so contrarily, so that we may read the smallest Writing at an incredible Distance, may number Things though never so small, and make Stars appear as near as we please." And this agrees with the Time of the Transcriber of the MS. of *Scheir*, mentioned by *Mabillon*, who (as that learned Man has proved) died about the Beginning of the thirteenth Century. Dr. *Molineux* thinks farther, that Spectacles and the Use of single Glasses being an Invention of immediate Use and Advantage to human Life, might be presently caught at by

by the World and put into Practice;* whilst *Bacon's* more curious Combinations of Glasses might be lost and forgot. And this agrees with the Testimony of Friar *Jordan*, who wrote in the Year 1305, and saith it was not twenty Years since the Invention of Spectacles: So that from this old MS. of the Abbey of *Scbeir*, and these two Passages of *Roger Bacon*, one might be apt to think that Optick-Glasses were invented about the Beginning of the thirteenth Century. But Mr. *Du Fresne*, that curious Searcher into Antiquity, thinks the Invention of them to be much older, and proves, from the Passage of a Greek Poet in the King of *France's* Library, that they were known and in use in the Year 1150. For there *Prochodromus* the Poet,

* I have often wondered how the Ancients could do, without the Invention of Spectacles, to read, and carry on their Studies, and to leave such voluminous Works behind them. *Pliny* makes mention of some warm Springs that broke out in one of *Tully's* Villa's, a Year after his Death, which were very useful to strengthen the Eyes, and to prolong the Sight. *Hac in parte, post obitum ejus, † Antistio Verre possidente, eripuerunt Fontes Calidi, perquam salubres oculis.* Upon which Occasion *Tullius Laurea*, one of *Cicero's* Freedmen, composed a pretty Epigram, as if Nature had on purpose contrived the Eruption of those Waters, that the World might be able the longer to enjoy the Pleasure of reading the Works of that great Orator. The Verses conclude thus,

*Nimirum locus ipse sui Ciceronis honori
Hoc dedit, hac Fontes cum patefecit ope;
Ut quoniam totum legitur sine Fine per Orbem,
Sint plures oculis quæ medeantur aquæ.*

Plin. Nat. Hist. l. 31. c. 2.

I must own indeed that if I could desire Length of Sight and Strength of Eyes to read any ancient Writer, it should be for the sake of *Tully's* Works, which teach us, *Quid sit pulchrum quid turpe, quid utile quid non*, &c. better than any of the Heathen Writings; and, next to the Holy Scriptures, afford a better and more compleat System of Morality than any Author's I know in the World.

† i. e. Ciceronis.

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laughing at the Physicians of *Emanuel Commenes* the Emperor, saith, that they felt sick Mens Pulses, and with Instruments of Glass looked into their Excrements. *Arias Montanus*, a very learned Man, who lived in the sixteenth Century, has carried the Invention much higher, even to the Time of our Saviour; and from these Words of St. *Matthew*, chap. iv. ver. 8. *The Devil taketh him up into an exceeding high Mountain, and shews him all the Kingdoms of the World, and the Glory of them*, has endeavoured to shew that this was done by the Help of a Perspective-Glass or a Telescope, which the Devil invented to display the Objects in their full Glory before him. This was also the Opinion of a Writer of Note,* in his Comment on this Passage. "This the Devil (saith he) did, partly by Perspective or the Art of Optics, which he knew, and by which the most distant Objects may be very plainly discerned." But I cannot think that Satan, that great Enemy to God and Man, could be the Author of an Invention which is so vastly beneficial and delightful to Mankind, and which, at the same time, beyond any Discovery I know of, serves to display the Wonders of the Lord, and to declare the Glory of his Handywork. The same Author I have quoted, and after him the judicious Mr. *L'Enfant*, thinks the Devil might also have done this by Magick Art and Fascination, and by raising such Images and Figures as might represent to the Eyes of our Saviour the Kingdoms of the World, and the Glory of them. But as I can never suppose that one of Christ's Knowledge and Wisdom, which appear by the whole Conduct of his Life, and by his excellent Discourses, could be imposed on by such Delusions as these, nor that the Devil should be so great a Fool, as to think such a Cheat and Trick should ever

* *Lucas Brugensis.*

pass upon him. It is more natural therefore to believe that the Tempter, from that high Mountain, bid him cast his Eyes over the Earth as far as his Sight could reach; and he could not carry it a great deal farther with the Help of the longest Telescope: And then added such a very lively Description, as he thought might serve to ensnare him, and to occasion his Fall.

But the most extraordinary Account of this Invention is, that of a learned Critick, who has placed them higher than the Temptation of Christ, and traced them to the Time of *Julius Caesar's* Expedition into *Britain*, grounded upon these Words in his Commentaries, *Cæsar autem speculis positis*, which he very wisely understands of *Cæsar's* laying down his Perspective-Glasses or Telescope, which he had made use of to spy out the Enemy at a Distance, and to take a Prospect of the Country. *Pape quanti est sapere!* And this he was much pleased with, and look'd upon as a very lucky Discovery; whereas had he looked with a little more Attention into that Author, where the Word very often occurs, or had but consulted any common Dictionary, he would have found that *specula* signifies no more than an Eminence or Hill, either natural or artificial, to discover the Motions of Enemies, or to give Notice to Friends by Smoke or Fires, which are then called Beacons; or any other signal that is agreed upon between them.* Of these there were many in this Country during the *Danish* and *Saxon* Wars, which were called *Tootbills*, from the *Saxon* Word *Toot*, which signifies to spy out and discover. Of this sort was the *Tootbill* at *Westminster*, which gave a Name to the neigh-

* *Livy* calls these Hills or Beacons, *Ignis à speculâ sublatuſ*. *Apulejus* saith, it was the Practice in his Time; and calls those that had the Care of these Signals, *speculatum inserti*.

bouring Fields, called *Tutbill-Fields*, where you may remember you and I have often played when we were School-boys at *Westminster*. There is also one near *Peterborough*, and, as I am told, almost about all the Cathedrals in *England*, and in many other Places. I myself lately discover'd one at *Lampport*, the Seat of my very learned and worthy Friend Sir *Edmund Isbam*, in one of his Grounds, called *Tutbill-Close*; from whence, before the Trees were grown up about it, there was a noble and extensive Prospect over one of the finest Countries in *England*: So that our Critic was certainly in the Dark, and really wanted a Pair of Spectacles himself.

But I cannot think that so obvious an Invention, and withal so useful and beneficial to Mankind, should have been so long concealed from the World as the twelfth Century; but verily believe that this Instrument was known in this Nation long before, even in the Time of *Alexander the Great*, and was made use of by the ancient *Druids*, who, as *Cæsar* relates, were skilled in Astronomy, and discovered many wonderful Things of the Stars, of their Motions, and of the Magnitude of the World and Earth. What inclines me to be of this Opinion is, a Quotation I have met with in *Diodorus Siculus*, from one *Hecateus* an ancient Historian, who lived in the Time of *Alexander*. As the Passage is something long, I shall only extract so much of it as will suffice for the present Purpose. The Words run thus.

“ *Hecateus* and some other Writers relate, that there
 “ is a certain Island, not much less than *Sicily*, and
 “ opposite to the *Celtæ* or *Gauls*, near the Ocean,
 “ and toward the *Arctick* Pole, where *Apollo* is
 “ worshipped beyond all other Gods; that the In-
 “ habitants of this Island are Priests of *Apollo*, and
 “ continually celebrate in their Hymns and sacred
 “ Songs the Honour and Praises of that God.
 “ Besides that, they have a large Wood, and in
 “ it

“ it a fine Temple of round Form, dedicated to
 “ that Deity, where they are ever singing the Praises
 “ of *Apollo*. These Priests, who rule over the royal
 “ City, are called *Boreade*. They say that in this
 “ Island the Moon may be seen very near the
 “ Earth, so as plainly to discern something like
 “ Hills and Risings in the Body of it. They add,
 “ that the God, *i. e.* *Apollo*, or the Sun, visits the
 “ Island once in nineteen Years, in which Period
 “ the several Revolutions of the Stars are performed;
 “ for which Reason this Course of nineteen Years is
 “ called by the *Greeks* the *Metonick Year*, or the
 “ Year of *Meto*.

I must own, Sir, I never read this Passage in *Diodorus Siculus*, but I thought it a Description of the old *British Druids*; since the Situation of the Country, and all the other Circumstances of the Narration, seem exactly to tally and agree with the Accounts which the *Greek* and *Roman* Writers have given us of those ancient *British* Priests. This is what I design first to set in the clearest Light I can; by some Observations I shall make upon this Fragment of *Hecateus*, after which I will endeavour to prove, or at least to render it probable, that these *Druids* had then the Use of Optick-glasses and Telescopes, and actually employed them in their Astronomical Observations.

And, 1. I observe, that the Author here speaks of an Island about the Bigness of *Sicily*, situate in the northern Parts of the World, and opposite to the *Celtæ*, who are allowed to be the ancient *Gauls*, which exactly agrees with the Situation of *Britain*. He saith they worshipped chiefly *Apollo*, or the Sun, that they served him in large Woods and Groves, and had a magnificent round Temple consecrated to that God. As for their worshipping in Woods and Groves, we have the express Testimony of *Pliny*, the natural Historian, who saith, that they chose Woods of
 Oaks,

Oaks, and never performed their sacred Rites without some Branches of that Tree, and that they seemed to have their Name from *ὀξύς*, the Greek Word for an Oak. But as they were so called by the Britons themselves, I cannot think that their Name was derived thence, but rather believe with Dr. Davies, that the Appellation came from *Deru*, a Celtick Word, which in that Language also signifies an Oak. 3. As to the Form of their Temple, which the Greek Writer saith was round, I cannot, I must own, find this Particular in any of those Authors that have treated of the *Druids*; but as it is the Opinion of our most learned and judicious Antiquaries, that the famous Monument of *Stonehenge* was a British Temple, consecrated to the Sun, that it is in a round Form, and that the twelve great circular Stones that are now seen there, were to represent the twelve Months in the Year (which exactly agrees with the Account that *Hecataeus* gives of their Worship of the Sun; and the Roundness of their Temple,) it was very probably this he refer'd to. 4. In this Passage we also read, that these Priests continually sung Hymns in their Temple to the Honour of *Apollo*. *Cæsar* saith, that in the College of the *Druids* they learned great Numbers of Verses, which they repeated by heart. We read also, that the making of Hymns was a special Part of the Office of the Bards amongst the *Druids*, whom *Strabo* from thence expressly calls *μῦσται*, Hymn-makers. They likewise, in Honour of the Sun, and as an Emblem of it, on one particular Day of the Year, used to light great Fires, and, singing Hymns to that great God, made their Walks and Processions round these Bonfires from the Right* to the Left. Of these sacred Fires every

* It is likely that the Custom observed in this Country of drinking from the Right to the Left, according to the Course of the Sun, might have its Original from this Practice of the ancient

every Master of a Family was obliged religiously to take a Portion home with him to kindle the Fire in his own House, which, for the ensuing Year, was to be lucky and prosperous, as may be seen in the curious Account Mr. *Tuland* has given of it in his History of the *Druids*.

Felix sit, si omnia scripserit!

thly and lastly, that ancient Writer concludes, by saying that these Priests, who presided over the royal Town and Temple, were the Rulers and Governors of the Country. Now this is the very Account which *Cæsar*, in his *Commentaries*, hath given of the *Druids*, that they not only presided over all religious Affairs, and settled and ordered the private and publick Sacrifices, but that they also determined all Difficulties and Controversies that arose; and that those that refused to stand by their Sentence and Decrees, were cut off and excluded from their Sacrifices, which he saith was the severest Punishment that could be inflicted upon them. Thus I hope it appears, that if the *Breast* Priests here, described by the *Greek* Writer are not the same with the old *British* *Druids*, yet there is a very great Likeness and Resemblance between them.

I shall now endeavour, from this same Passage, to shew, or at least to render it probable, that these Priests had the Knowledge of Optick-glasses and Telescopes, and likewise made use of them in their Astronomical Observations. It is agreed among

gent *Druids*. There are, I confess, some Traces of such a Custom to be found in *Homer*, where the Cup, in the same Manner and the same Way, is handed in the Banquets of his Gods, and the Feasts of his Heroes. But since there is no Country where this Usage is so strictly observed as it is in this, it is more likely and natural to derive it from the *Druids*, whose proper and original Country, as *Cæsar* observes, was *Britain*.

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the Antiquaries, that the ancient *Britons* were acquainted with *Glass*, and knew the several Uses of it. *Strabo*, an Author of undoubted Credit, is expressive in this Case, and saith, that there was a mutual Intercourse and Commerce between the *Britons* and the *Gauls*; and that Necklaces, Amber, and Glass Wares, were imported thither from *Britain*. But, what clears up this Matter, and sets it beyond all Dispute is, that Glass Beads and Rings have been found where the *Romans* never had any Station or Settlement whatsoever. Sir *Robert Sibbalds*, the learned Author of the Natural History of *Scotland*, told the curious Antiquary Mr. *Lloyd*, that he had several of the *British Druids* Beads, as he called them, that were found in the Highlands of *Scotland*, to which it is certain the *Roman Arms* and *Empire* never did extend. From which we may very probably infer, that these were truly *British*, not *Roman* Antiquities. Mr. *Mareton* indeed thinks that some of these Beads and Rings might have been made by the *Romans*, because they are sometimes found among Coins, Urns, and other Things, that are certainly of *Roman* Workmanship. But I can by no means think my old Friend's Assertion to be just, since as these are not found among the *Roman* Antiquities in other Countries, it is likely they had been collected by some Virtuosi and curious Men among the *Romans*, as Charms, Amulets, and Curiosities of the *Druids*; as the Collections which other Antiquaries make every Day of the *British*, and *Roman* Coins, and other Curiosities that are found in this Country, which no-body ever dreamed were made by those Persons who were the Collectors and Possessors of them.

But, to return to our *Greek* Historian, he saith that in that Country they could see the Moon very near them (which are almost the very Words of *Roger Bacon*, where he speaks of his Optick-glasses and Telescopes, viz. that

that he could make the Moon and the Stars descend and appear very near him.) He * saith farther, that they could plainly discover some Hills and Mountains in the Body of the Moon, which I apprehend could not be done without the Combination of these Glasses. For, if by these Hills were only meant those Spots that are discovered by the naked Eye in that Planet, this is no more than what might be done in any other Country full as well as that; they must of necessity therefore imply something more, I mean those seeming Hills and Pools of Water which are only discerned by the Help of a Telescope. And that this Passage did certainly relate to Astronomical Observations is, I think, evident from what the same Writer saith afterwards, that the Sun used to visit them once in nineteen Years; which plainly denotes the famous Cycle of *Meto*, which he called *ἑννεα-δεκάετηρ*, the Cycle of nineteen Years, which settled the Course of the Sun, and made the Solar and Lunar Years meet and fall into one Point: And this exactly agrees with the Age of that Astronomer, who lived and settled his Period about a hundred Years before the Time of *Alexander the Great*, under whom this ancient Writer flourished. As to the obscure Manner in which these things are delivered, this is so far from being a Proof against what I have advanced, that I take it rather to be a good Argument for it; since it was the Method of those *British* Priests to wrap up their Doctrines and Mysteries in Darkness and Obscurity, because they would not, as *Cæsar* saith, have them communicated to the Vulgar; which agrees with the Character that *Diogenes Laertius* gives of them. The *Druids* (saith he) wrap up their Philosophy in *Ænigma's* like the *Gymnosophists*. To conclude, then, from this Passage of that ancient Historian,

* Hecataeus.

and

and the Light that I have placed it in, I think it is at least probable, that the *Druids* had the Knowledge of Optick-glasses and Telescopes, and made use of them in their Astronomical Observations; which, when they were drove out of the Country and destroyed by the *Romans*, were, I suppose, entirely lost and forgot, and afterwards revived either by Accident, or the Skill and Industry of succeeding Ages. Since the same may truly be said of Inventions and Arts that *Horace* saith of Words,

Multa renascentur quæ jam cecidit, &c.

How long the Worship of the *Druids* subsisted in the World, may be hard to determine among the different Accounts and Opinions of the ancient Writers about it. *Pliny* and *Strabo* assert, that they and their Religion were destroyed under *Tiberius*. *Suetonius* saith, that it was entirely abolished under *Claudius*. *Tacitus** mentions the *Druids* as subsisting in the Isle of *Anglesea*, in the Time of *Nero*, when *Suetonius*, his General, made himself Master of that Island. The same Writer tells us, that about twenty Years afterwards these Priests foretold that the *Roman* Empire was to pass to a Transalpine Nation. And lastly, about an hundred Years after this, *Vopiscus* saith, that the Emperor *Aurelian* consulted them about his Family. But I believe these seeming Contradictions may be easily reconciled, by supposing that, though the publick Worship of the *Druids* was abolished by those Princes, yet some of them were still lurking in *Britain* and in *Gaul*, who gave Answers secretly to those that resorted to them for Advice, as the Witch of *Endor* did to *Saul*, and as^d these did to *Aurelian*, who desired to know whether his Family and Posterity should for many Ages enjoy the Impe-

* Annal. l. 14. c. 30.

rial Throne; and I make no doubt but they lasted till the Christian Religion prevailed, and drove that as well as other false Worships and Superstitions out of the World.

But to return to my Subject; the Inventor of Optick and Perspective Glasses, whoever he was, has deserved the greatest Thanks from the World, has gained more true Glory than a thousand *Alexanders* and *Cesars*; and has done really more for the Advancement of Knowledge and Learning, and the Pleasure and Entertainment of Mankind, than the whole Tribe of the ancient Philosophers, and all the Clan of the stupid Schoolmen by their dull Disputations and heavy Lacubrations. For what can be more useful, and at the same Time more delightful, than to discern and take in such remote Objects, which the Distance, the Situation, or some other Impediment, render inaccessible and imperceptible to the Eye; to see them, by the Help of these Instruments, clearly distinguished, and represented to us in their full and true Proportions; and more especially at Sea to descry Land and Coast beyond the ken of human Sight, to spy out Vessels at the greatest Distance, so as to discern and avoid an Enemy, or to attack him with the greatest Advantage. By the Help of these we abridge those infinite Spaces that separate the Firmament from the Earth: Art having in a manner forced Nature to suffer Men to have free Commerce with Heaven for the time to come, and to let Mathematicians enter more easily into a kind of Society with the Stars.

To consider but the smallest of these wonderful Glasses, which multiply the most simple Bodies, and magnify the most minute and almost insensible ones: What a Delight must it be to the curious Observers of Nature, to behold in the very smallest Seed the Stem, the Leaves and Branches of the Tree; to discover in the least Spawn all the Parts of the Animal

mal it was designed to produce; and lastly, to discern the Blood clearly circulate in the Tail of a Fish; which I am persuaded gave the first Hint to the famous *Harvey* to find out the Circulation of the Blood in the Body of Man: A noble Discovery! that has been of the greatest use to Mankind, and has vastly enriched Physick, both in Theory and Practice, and saved many thousand Lives, since it was discovered by that great Man, and set in a clear Light to the Publick. But if we carry our Thoughts from Earth to Heaven, a new World of Wonders widens and opens itself to our View, and presents every where such a Scene as the Eye had not seen, and indeed could not see, and if it was not clear and evident to Sense, could never have enter'd into the Heart of Man to conceive. By this the Astronomer is, as it were, carried up to Heaven, and admitted into the Secrets of the Creation, which by Providence had so long been concealed from our Notice.

Were I to take in all the Advantages that arise from this curious Invention, they would quickly swell into a large Volume, and infinitely exceed the Bounds of such an Essay: But to confine myself at present to the Planetary System only; by the help of this Instrument the Astrologer may clearly perceive the periodical Motions of the several Luminaries, may see that the Sun performs its Course in a Year or 365 Days and six Hours, the Moon in 29 or 30 Days, *Mercury* in six Months, *Venus* in a Year and an half, *Mars* in three Years, *Jupiter* in 12, and *Saturn* in 30 Years; and by the several Spots and Stains in those Luminaries, which sometimes disappear and come in Sight again, he may discern their Motions and Waining, upon their respective *Axes*, which the Sun performs in about 26 Days, *Mars* in 24, and *Jupiter*, which is bigger than the Earth, and indeed the biggest of all the Planets,

Planets, turns round his Axis in about ten Hours, as the Earth itself does in twenty-four. By the Help of these Glasses he can also discover those secondary Planets, that had so long been concealed from the World, and which the *Romans* and the *Greeks* had not any Knowledge nor the least Notion of. Five of these, like Guards and Satellites, constantly attend upon *Saturn*, and four upon *Jupiter*; the nearest of which to the last mentioned Planet is of great Use to rectify the Longitude in Geography, by observing the exact Time when it is eclipsed by the Shadow of *Jupiter*. By these Glasses hath also been observed another wonderful Phenomenon, unknown likewise to the Ancients, I mean the *Annulus Huygenaeus*, that amazing Ring of Light about *Saturn*, which the learned Man,* who first discovered it, thought was designed to afford it Heat and Warmth; to which I believe I may add, and to give it also greater Light, at that vast Distance it is from the Sun: which marvellous Ring clears up all the Difficulties, and solves all the Phenomena of that wonderful Star. These are some Advantages which the *Greek* and *Roman* Astronomers, who could not extend their View beyond the naked Eye, were wholly Strangers to, and by consequence, were very defective in their Knowledge of those heavenly Bodies, and much cramped in their Astronomical Observations.

But the greatest Advantage that arises from this useful Invention, for which the first Discoverer deserves eternal Praise, to stand upon Record as one of the greatest Benefactors to Mankind, and to have *Spirantesque crocos, Et in urnâ perpetuum ver*, is the Effect it has, or at least ought to have, viz. to impress a deep Sense of Religion upon

* Mr. *Huygens*.

the Minds of Men, to give them a due Awe for the supreme Being, make them admire the wonderful Power and Wisdom of the great Creator, and cry out with the divine Psalmist,* *The Heavens declare the Glory of the Lord, and the Firmament sheweth his Handywork.* Where is the Man that can take a serious View of the Planetary System only, that considers the regular Order of the double Motions of those heavenly Bodies, their Oppositions, Conjunctions and Eclipses, their Magnitudes, their Distances from the Earth, and from each other; Where is the Man, I say, that can stand against such Evidence, can close his Eyes against so bright a Light; and in his Heart, let it be never so corrupt and defiled, be so hardy and senseless as to say, there is no God?

Such Discoveries as these, such pious Thoughts and Reflections upon them, must create and preserve a deep Sense of Religion in the Hearts of Men, and for ever banish Atheism and Infidelity from the World. Since, as one of the ablest Philosophers our Nation, or indeed any Nation, hath produc'd, the great Register and Secretary of Nature my Lord *Bacon*, has justly observed, “ ’TIS BY LITTLE KNOWLEDGE OF NATURE THAT MEN BECOME ATHEISTS; BUT A GREAT DEAL OF IT RETURNS ’EM BACK TO A SOUND RELIGIOUS MIND.”

* Psalm xix, 1.

ARTICLE

ARTICLE XX.

*The FAMILY EXPOSITOR: Or, a Paraphrase
and Version of the New Testament, &c.*

WE have already given an Account of this Work;* at the Close of which we promised to insert a few Specimens of it in our ensuing History. The Importunity of some Persons prevented our punctual Performance of that Engagement, in Point of Time: That indeed was a Circumstance of no great Consequence; however, we shall defer them no longer, but make them the Materials of this Article.

The first shall be our reverend Author's Paraphrase on that Part of Christ's Sermon on the Mount, which comprises the BEATITUDES, as they are commonly stiled. This we find in the thirty-seventh Section of the Work, beginning with the third Paragraph of it. I shall in this Example confine myself to the Paraphrase, neglecting the critical Notes on particular Words or Phrases thereof, which are thrown together at the Bottom of the respective Pages. What is here recited, is that Portion of St. *Matthew's* fifth Chapter, which begins with the third Verse, and ends with the twelfth.

3 Blessed are
the poor in
Spirit; for theirs is
the Kingdom of
Heaven.

3 YOU naturally congratulate
the Rich and the Great,
and expect, under the Reign of the
Messias, to be advanced to Wealth,
and Dignity and Power; but *happy
are the Poor in Spirit*, those humble
Souls, that, deeply conscious of
their Ignorance and Guilt, can

* In the History of the Works of the Learned for *June*.
p. 408.

quietly resign to divine Teachings, and divine Disposals, and accommodate themselves to the lowest Circumstances which Providence shall appoint them: For howsoever they may be despised and trampled on by Men, *theirs is the Kingdom of Heaven*; they will be most like to embrace the Gospel, and they alone will be intitled to its most important Blessings, for Time and Eternity.

4 You admire the gay and jovial Part of Mankind, and please yourselves with the Hopes of Joy and Festivity; but I say unto you, *happy are the Men of a more serious Temper, and especially they that now mourn* under a penitent Sense of their Sins; *for they shall, e're long, be comforted* with the Tokens of God's forgiving Love, and be cheared with the reviving Rays of his everlasting Favour.

4 Blessed are they that mourn; for they shall be comforted.

5 You imagine that Military Courage, and Martial Exploits, are to introduce the Kingdom now to be erected, and to raise Men to distinguished Stations in it; but I rather say, *happy are the Men, who are meek and gentle under Injuries and Provocations; and are cautious in offering, but patient in bearing them; for they shall weather many a Storm, which would bear down the Rugged and Obstinate; and at length (as the Psalmist expresses it, Psal. xxxvii.) "shall inherit the*

5. Blessed are the meek; for they shall inherit the Earth.

“ *Earth*”

“ *Earth* and delight themselves in
“ the Abundance of Peace,” which
can only have its Seat in such gentle
Bosoms.

6. Blessed are
they which do hun-
ger and thirst after
Righteousness ; for
they shall be filled.

6 *Happy are they, that* instead of
desiring insatiably the Possessions
of others, and endeavouring to ob-
tain them by Violence and Deceit,
eagerly hunger and thirst after
Righteousness, and make it the de-
lightful Business of Life to improve
in all the Branches of Virtue and
Goodness ; *for they shall* never be
disappointed in these pious Pursuits ;
but be abundantly *satisfied* with the
Righteousness they seek, (compare
Prov. xxi. 21.) and be competently
supplied with every necessary infe-
rior Good. (See *Mat. vi. 33.*)

7 Blessed are the
Merciful ; for they
shall obtain Mercy.

7 Far from training you up to
delight in Scenes of Desolation and
Slaughter, I rather declare, *happy*
are the Merciful and Compassionate,
that feel the Sorrows of others as
their own, and with tender Sympa-
thy hasten to relieve them, *for they*
shall obtain that Mercy from God,
which the best and happiest of Man-
kind need, and on which they con-
tinually and entirely depend.

8 Blessed are
the Pure in Heart ;
for they shall see
God.

8 Indulge not a Thought of those
licentious Gratifications, which are
often mingled with Victory ; and
are accounted as the Pleasures of
the Great: *Happy are the Men*, that
not only abstain from those gross
Enormities, but are concerned that
they may be *pure in Heart* too,

avoiding every irregular Desire, and mortifying every unruly Passion. This resolute Self-denial shall be the Source of nobler and more lasting Pleasure; *for they shall see God*, and thus purified and refined, shall enjoy him in his Ordinances now, and dwell with him for ever in Heaven.

9 I come not, as you may fondly suppose, to lead you forward to a Field of Battle, or to teach you to propagate Religion by the Sword, but on the contrary declare, *Happy are the Peace-Makers*, who not only avoid Contention, but labour to extinguish it wherever it prevails; *for tho' mistaken Men may ascribe it to Cowardice, and Meanness of Spirit, they shall have the Honour to be called the Children of the God of Peace*, and be own'd by him in that dear Relation, as they resemble him in the Benevolence of their Characters.

9 Blessed are the Peace-makers; for they shall be called the Children of God.

10 Instead of these Poms and Pleasures, these Victories and Triumphs, (in Expectation of which you may now perhaps be crouding around me,) my Followers must prepare themselves for the Severity of Suffering, but *Happy are they that are persecuted, for the Sake of Righteousness*, and courageously endure the greatest Extremities, for the Testimony of their Consciences: Their richest Treasure is beyond the

10 Blessed are they which are persecuted for Righteousness sake; for theirs is the Kingdom of Heaven.

Reach

Reach of their most inveterate Enemies; *for theirs is the Kingdom of Heaven*, and they shall Reign with God in everlasting Glory.

11 Blessed are ye when Men shall revile you and persecute you, and shall say all Manner of Evil against you falsely for my Sake.

11 And, on these Principles, *Happy are ye*, my sincere Disciples and faithful Friends, *when Men shall reproach you, and persecute you, and falsely say every Thing that is Evil and Scandalous of you, for my sake*, and because of your professed Relation to me.

12 Rejoice, and be exceeding glad; for great is your Reward in Heaven: for so persecuted they the Prophets which were before you.

12 Be not discouraged under all this Load of Infamy, and Oppression, but rather *Rejoice, and Triumphantly exult; because your Reward in Heaven [will be] proportionably Great, and distinguished*: For this has in all Ages been the Portion, and the Proof of the most eminent Saints; and you particularly know from the sacred Records, that *is was thus they persecuted the Prophets of their own Nation, which were long before you, the Ambassadors from God to them; and as you now share in the Tribulation of those Holy Men, you shall ere long share in their Glory.*

This is sufficient for shewing the Nature of our Author's Paraphrase. The Reader will conceive an Idea of the Improvements, which he makes of the several Subjects of his Exposition, by this which follows, belonging to that of the Beatitudes.

“ What abundant Reason have we to bless God,
 “ that this large and edifying Discourse of our
 “ Blessed Redeemer, is thus particularly recorded
 “ by the sacred Historian. Let every one, that

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“ *bath Ears to hear, attend to it; for surely never*
 “ *Man spake, as our Lord here doth. Let us fix*
 “ *our Souls in a Posture of humble Attention, that*
 “ *we may receive the Law from his Mouth.*

“ He opened it with *Blessings*, repeated and most
 “ important *Blessings*. But on whom are they pro-
 “ nounced? On the *Meek* and the *Humble*, the
 “ *Penitent* and the *Merciful*, the *Peaceful* and the
 “ *Pure*, on them that *Hunger and Thirst after*
 “ *Righteousness*, on them that Labour but faint
 “ not under *Persecution*! Blessed *Jesus*, how dif-
 “ ferent are thy Maxims from those of the Chil-
 “ dren of this World! they call the Proud *Happy*,
 “ and admire the Gay, the Rich, the Powerful,
 “ and the Victorious. But let a vain World take
 “ its gaudy Trifles, and dress up the foolish Crea-
 “ tures that pursue them. May our Souls share in
 “ that *Happiness*, which the *Son of God* came to
 “ recommend and to procure! May we *obtain*
 “ *Mercy* of the Lord! May we be owned as *his*
 “ *Children*! May we see his Face, and may we
 “ inherit his Kingdom! With these Enjoyments, and
 “ these Hopes, we will chearfully welcome the
 “ most lowly or the most painful Circumstances.

“ Let us awaken our Souls to the Cultivation of
 “ those Amiable *Virtues* which are here recom-
 “ mended to our Pursuit; this *Humility*, Meekness,
 “ this *penitent Sense* of Sin, this ardent *Desire after*
 “ *Righteousness*, this *Compassion* and *Purity*, this
 “ *Peacefulness* and *Fortitude of Soul*, and in a
 “ Word, this *universal Goodness*, which becomes
 “ us, as we are *the Salt of the Earth*, and *the*
 “ *Light of the World*.

“ Is there not Reason to lament it, that we an-
 “ swer the Character no more: Is there not Reason
 “ to cry out with a good Man in former Times,
 “ *Blessed Jesus, either these are not thy Words, or*
 “ *we are not Christians*. Oh, Season our Hearts
 “ more

“ more effectually with thy Grace! pour forth that
 “ divine Oil on our Lamps! then shall the Flame
 “ brighten; then shall the ancient Honours of thy
 “ Religion be revived, and Multitudes be awaken’d
 “ and animated, by the Lustre of it, to *Glorify*
 “ *our Father in Heaven.* Amen.”

I have only one Branch more of the Work now before me to exemplify, and that is the Notes, which make a considerable part of it, and are for the Illustration of such Passages of the Text or Paraphrase as are difficult, or suggest any curious and special Reflections. Here are some few of them.

On *Matt.* i. 22, 23. Page 39 of the Exposition, Note c. our Author remarks: Few are Strangers to the Objections which have been made against applying this Prophecy to *Christ*, which drove *Grotius*, and many others, unhappily to suppose, that it immediately related to the Birth of a Child of *Isaiah*’s in a natural Way, and only in a secondary Sense referr’d to *Christ*. The Controversy is too large for this Place. I content myself with observing, that a Son’s being born of one then a *Virgin*, when she was married, was no such miraculous Event, as to answer such a pompous Introduction: and that it seems most reasonable to interpret *Isa.* vii. 16. as referring to *Shearjashub*, whom *Isaiah* was order’d to take in his Hand (*ver.* 3.) for no other imaginable Reason, but that something remarkable was to be said of him. So that the general Sense is in short this;
 “ You have affronted *God* by refusing a Sign now,
 “ yet his transcendent Mercy will make your present forfeited Deliverance, (by the Death of these
 “ confederated Kings, which shall happen before
 “ *this Child* in my Hand is grown up to the Exercise of Reason,) a Sign of a much nobler Deliverance by the *Messiah*; who shall be born of an
 “ immaculate *Virgin*, and condescend to pass through
 “ the

"the tender Scenes of Infancy, as other Children do."

Page 61. Note c. Par. on Luke xi. 23. *They went up to redeem him [Christ.]* God having acquired a peculiar Right to the *First-born of Israel*, by preserving them amidst the Destruction brought on the *First-born of the Egyptians*, tho' he had accepted of the Tribe of *Levi* as an Equivalent, yet would have the Memory of it preserved by this little Acknowledgment of *five Shekels*, (or about *twelve Shillings* and *Six-pence* of our Money,) which was the Price that every *first-born Child* must be redeemed at; and in Case of an Omission here, it might reasonably have been expected, that the Child should be cut off by some Judgment. The *First-born* therefore were redeemed by paying of this Money, in such a Sense as all the People were, when at the Time they were *numbred*, each of them paid *half a Shekel*, as a Ransom for their Souls, that there might be no Plague among them, as there might otherwise have been, if that Acknowledgment of the divine Goodness had been omitted, *Exod. xxx. 12. — 16.* But that the *five Shekels* demanded for the *First-born* were paid to redeem them from being sacrificed on the Altar, is one of the most false and malicious Insinuations that ever came, even, from the most inveterate Enemy of Revelation.*

Page 76. Note d. on the last Clause of St. *Mat. xi. 15.* *Out of Egypt have I called my Son.*] It is well known, that from the Time of *Julian* at least, the Enemies of Christianity have been cavilling at the Application here made of a *Prophecy to Christ*, which in its original Sense seems to belong to the People of *Israel*. Learned Men have laboured with

* Our Author has his Eye, as I judge, on that renowned *Christian Deist*, who wrote *The Moral Philosopher*; and who, if I forget not, asserts this in one Place of that never to be forgotten Performance.

great

great Solitude, to prove it literally applicable to *Christ*. Mr. *Pierce's* Hypothesis (in his *Dissertation* on this Text, added to his *Paraphrase* on *Philippians*) is indeed very ingenious; but I fear, were it to be allowed, it would render the Scripture the most uncertain Book in the World. Bishop *Candler* (in his *Defence of Christianity*) supposes that *calling out of Egypt* is a *proverbial* Expression for being delivered from imminent Danger, which might have been said to have its Accomplishment in *Christ's* Escape, tho' he had fled into *Syria, Arabia*, or any other Part; But with all due Deference to so great a Name, I must observe, that neither *Isa. x. 26. Deut. xxviii. 68. or Zech. x. 11.* seem sufficient to prove the Use of such a Phrase; and I apprehend, that if it were proved, the Passage before us would still seem a plainer Reference to *Hos. xi. 1.* than to such a general *Proverb*; so that the Difficulty would still remain. I once thought the *Hebrew* Words, which in the last cited Place are translated, *When Israel was a Child, then I loved him, and called my Son out of Egypt*, might be rendered and paraphrased after this Manner; "tho' Israel be a Child, i. e. wayward and troublesome, like a little Infant, yet I have loved him, and in Token of my Tenderness to him, will call (*Jesus*) my Son out of Egypt; having there preserved him from the Dangers which threaten'd his Infancy, that he may at length accomplish my great intended Salvation." I still think, that this Conjecture deserves some Consideration, as much more probable than any other Solution of this Kind I have ever met with. But on the whole, especially considering the Context, I chuse to take them, as *Gratius, Heinsius* and many of the best Critics do, for a mere *Allusion*.

Page 117. Note c. on the last Lines of the *Par.* Art thou a Prophet of the former Generation raised from the Dead? It is necessary that this Question should

should be understood with such a Limitation, because *St. John the Baptist* was really a very illustrious *Prophet*, as we may plainly see from what is said by *Christ* himself, *Mat. xi. 9.* And this Interpretation (which is largely vindicated by *Castalio*) seems much preferable to that of *Theophylact* and *Erasmus*, who because of the *Article* ο *προφητης* would render it as we do, *that Prophet*, concluding without any Proof, that the *Jews* understood *Deut. xviii. 18.* not of the *Messiah* himself, but of some *Prophet* of considerable Note, that was to introduce him: And *Grotius* has supposed the Question that they offer, to refer to *Jeremiah*, of whose Return to Life there was a mighty Rumour, that prevailed among the *Jews.* Compare *Mat. xvi. 14.* But I can see no Reason to restrain it to a particular *Prophet*; and since (as *Limborch* well observes in his *Dispute with Orobio the Jew*) that Text in *Deuteronomy* was the clearest and strongest in all the *Mosaic* Writings, to enforce the Necessity of submitting to the *Messiah*, it is probable *John* would have corrected so great a Mistake, if they had put the Question to him upon this Presumption. The best *French Versions* render it as I have done; and what is further urged by the *Pharisees* at ver. 25. where the *Article* is omitted, shews it not to be of the Importance which many have supposed. — Indeed, it seems to me, that the Word *Prophet* in the *Evangelist* generally signifies one of those holy Men, who were the Messengers of God to *Israel* of Old; which especially appears from *Mark vi. 15.* where *to be a Prophet*, and *to be as one of the Prophets*, are spoken of as distinct, which they could not be, but on this Interpretation; and if the *Alternative Eta* be left out, and it be read, as it is in some Manuscripts, and printed Copies, *be is a Prophet like one of the Prophets*, there will be a Foundation for the same Remark, and *one of the Prophets* must signify *one of the ancient Prophets.*

As

Art. 20. For OCTOBER, 1739. 263

As the Purpose of this Article is to present the Reader with a Specimen of the Method, rather than the Matter of this pious and instructive Work, I have sufficiently answered it by the foregoing Extracts. However, I shall recite one Note more, and therewith conclude what I have to offer concerning this Volume.

Page 484, Note e. on *John vi. 4.* *The Passover, a Feast of the Jews, was nigh.*] Almost all, who have compiled *Harmonies* of the Gospels, have concluded, that this was at least the *third Passover* of our Lord's publick Ministry; and Sir Isaac Newton reckons it the *Fourth*, but Mr. Manne † advances a most singular *Hypothesis*, which is, that it was no *Passover* at all, but was the *Feast of Pentecost*; Page 163. but he has no Authority for making such an *Alteration*, all the *Old Manuscripts* and *Versions* agreeing with the received Reading, which therefore should not be changed without urgent Necessity; whereas here there is no Necessity for it; nor is it possible, that *this* should be, as he supposes, the *Feast of Pentecost* following the *first Passover* of Christ's Ministry; because such things are expressly said to have happened between *that Passover* and *this Feast*, as could not be crowded into the Compass assigned them in this Scheme. For according to Mr. Manne's Scheme, the *Passover* happened on April the 2d, the *Pentecost* on May the 23d, and *this Miracle of feeding the five Thousand* at the latter end of April. (See *John vi. 5.*) Now he himself allows, that after the *first Passover* [at which he staid long enough to work many Miracles, and to have a Conference with Nicodemus.] Jesus [having, as John tells us, Chap. iii. 23, tarried some Time with his Disciples in Judea, and made so many Disciples there, that he alarm'd the Pharisees; see

† The Present worthy Master of the Charter-House.

John

John iv. 1.] went thro' *Samaria*, and after having spent *two Days* at *Sicbar*, (and every *Hour* in such a Circumstance is important) came into *Galilee*, and taught in *all their Synagogues*, preach'd the *Sermon on the Mount*, and then [having as *Luke* tells us, *Chap.* iv. 31. dwelt a while at *Capernaum*, and taught them on the *Sabbath-days*] cured *Peter's Mother-in-law*: Then having cast out *Legion*, cured the *Paralytick*, called *Matthew*, and [after having kept them with him *some Time*, as *Mark* and *Luke* intimate, *Seet.* iii. *Page* 320.] sent out the *twelve Apostles*; and having on one *Sabbath* vindicated his *Disciples* for plucking the *Ears of Corn*, and on another cured the *Man with a withered Hand*, he then goes to *Nazareth*, [where he spent at least *one Sabbath*]; and after many other *Miracles*, and the *Return* of the *Twelve*, goes into the *Desart*: [*John* in the mean time having been seized, (for it is directly said he was at *Liberty* after the *first Passover*, *John* iii. 24.) and after frequent *Audiences*, while *Herodias* long waited an Opportunity to destroy him, being at length beheaded.] All these Events, except those included in *Crotchets*, Mr. *Manne* expressly mentions, (*Page* 166,—171) and those that are so included, the *Evangelists* in exprefs Words connect with the rest. Now I appeal to any unprejudiced Person, whether it is possible, these Things could happen in a *Month*: It may rather be doubted, whether *two Years* be sufficient for them, and others connected with them in the preceeding *Sections*. On the whole, I cannot recollect any Instance, in which a Person of such distinguished Learning and Abilities has been betrayed by Love to an *Hypothesis*, into so palpable an Error.—The Reader will pardon my having been so large in confuting a Scheme so inconsistent with that laid down above, and will I hope perceive, that it is proved not only to be precarious or unlikely, but even impossible.

ARTICLE

ARTICLE XXI.

Philosophical Experiments: Containing useful and necessary Instructions for such as undertake long Voyages at Sea. Shewing how Sea-water may be made fresh and wholesome: And how fresh Water may be preserved sweet. How Biscuit, Corn, &c. may be secured from the Weevil, Maggots, and other Insects: And Flesh preserved in hot Climates, by salting Animals whole. To which is added, An Account of several Experiments and Observations on Chalybeate or Steel-waters: With some Attempts to convey them to distant Places, preserving their Virtue to a greater Degree than has hitherto been done. Likewise a Proposal for cleansing away Mud, &c. out of Rivers, Harbours and Reservoirs. Which were read before the Royal Society, at several of their Meetings, by Stephen Hales, D.D. F. R. S. Rector of Farringdon in Hampshire, and Minister of Teddington, Middlesex. London: Printed for W. Innys and R. Manby, at the West-end of St. Paul's; and T. Woodward, at the Half-moon between the Temple-gates, in Fleet-street. 1739. Octavo. Pages 163, besides the Dedication, Preface and Index.

THIS Volume is of a miscellaneous Nature, as may be gathered from the Title, containing six different Treatises. The Writer is celebrated amongst the Virtuosi, for his excellent Discourses on vegetable Statics. With reference to this Performance,

Performance, he tells the Lords of the *British* Admiralty, to whom it is addressed, that he was at
 “ first much discouraged, when he reflected on his
 “ Rashness, in venturing on an Undertaking,
 “ which hath baffled the repeated Attempts of the
 “ ablest Philosophers and Chymists, both ancient
 “ and modern: In so much that they looked upon
 “ it as almost impracticable to find out any Way
 “ to procure a wholesome Drink from Sea-water.
 “ In which yet he has succeeded far beyond what
 “ he could have expected; having found Means
 “ not only to free distilled Sea-water from its nau-
 “ seous bitter oily Bitumen, which made it most dis-
 “ agreeable to drink; but also from another very
 “ hurtful Quality, viz. the Spirit of Bittern-salt,
 “ which is apt to arise in great Plenty in Distil-
 “ lation; but is now happily found to be detained
 “ from rising up by the same Means, that the nau-
 “ seous oily Bitumen is prevented from rising.”
 This has an immediate Respect to the Piece that
 appears foremost in this Collection.

With regard to the next, he says, “ he hopes
 “ that the Method here proposed to keep Fresh-
 “ water sweet will be of some Service; which tho’
 “ no new Discovery, yet has hitherto, as far as he
 “ can learn, been but little put in Practice by the
 “ *English*, from a fear they have had of hurting
 “ themselves by such acid burning Spirits; and this
 “ they had great Reason to fear, when they knew
 “ not in what Proportion such acid Spirits might
 “ with Safety be mixed with Water.”

As to the Method proposed to prevent by the
 Fumes of burning Brimstone, Sea-biscuit and Corn
 from being eaten by Weevils, Maggots, &c. which
 is the Subject of the third Tract, he tells his Patrons,
 “ He is informed by several sea-faring Persons,
 “ many of whom he consulted during the Progress
 “ of these Pursuits, that this would be of all others
 “ most

“ most beneficial and useful, if it prove effectual.
 “ He hopes therefore those whom it most concerns,
 “ will, from the Hint he has here given, try vari-
 “ ous Methods and Degrees of Fumigation, till
 “ they have fully effected the thing; which he
 “ makes no doubt will so far succeed, as to be
 “ of very great Benefit.”

As to the Salting of Animals whole, the Man-
 ner of which he describes in the fourth Tract, “ this
 “ will doubtless be of considerable Service, to fur-
 “ nish Ships with well-salted Flesh in hot Climates :
 “ ’Tis Experience must bring the Thing to farther
 “ Perfection, as to the Degree of Salting in due
 “ Proportion.”

The fifth Tract, he tells them, contains an Ac-
 count “ of some Experiments on Steel Waters,
 “ which tho’ it may not, in the main Design of it,
 “ be thought so proper to join to a Treatise, which
 “ is chiefly intended for the Use of Sea-faring Per-
 “ sons, yet neither will it be wholly usefess to them;
 “ since they may hereby be informed, how to pre-
 “ serve, for their Use in a Voyage, the Virtue of
 “ Steel-Waters, which they shall any where meet
 “ with : And such Waters will, doubtless, in many
 “ Cases, be as useful to them, as they are to many
 “ of those at Land.”

With regard to the Propofal to cleanse some Rivers
 and Harbours of Mud, which is the last Piece of this
 Collection, our Author informs his honourable Pa-
 trons, that “ it first occurred to him many Years
 “ since, on seeing the slow and expensive Method
 “ of cleansing the *Yarmouth* River near *Yarmouth*,
 “ by means of a large Wheel fix’d to a Barge, and
 “ turned by Horses; that the Wheel, in turning
 “ round, takes up Mud in large Buckets, which
 “ are fixed to it, and discharge it into another
 “ Barge. A Method which they are under a Ne-
 “ cessity of using in *Holland*, where the Waters
 “ move

“ move with a very slow progressive Motion: But
 “ in Waters which have a greater Velocity, he is
 “ persuaded that the Method he offers would be a
 “ much more effectual and expeditious, and con-
 “ sequently a cheaper and better Way of answering
 “ the abovesaid Purpose.”

Dr. *Hales* intended no other Preface to this Miscellany, than what is contained in the Dedictory Epistle, which comprehends a general Idea of it, as may be seen by the foregoing Extracts. But being furnished, while the first Tract of it was printing, out of Sir *Hans Sloane's* valuable Library, with several Treatises on the Subject of that particular Part, he has now drawn up another preliminary Discourse, wherein, from Sir *Hans's* Books, he has given an Account of what has been formerly attempted for making Sea Water drinkable, especially what was done by Mr. *Walcot* and Mr. *Fitz-gerald* in King *Charles* the second's Time. There is a good deal of Curiosity in this Relation, the Substance of which here follows:

In the Days of *Basil*, as we learn from that Saint, before Distilling was known, which was an Invention of the *Arabs*, the Way of making Salt-Water Fresh was by boiling it: The rising Vapour they catch'd with Sponges, which they squeezed into another Boiler; and having passed thus four or five Times, from Boilers thro' Sponges, it became drinkable.

- *Johannes a Gadesden*, Anno 1516, says that Sea Water may be sweeten'd four Ways, viz. by filtrating thro' Sand: By clean Linnen laid over a Boiler, and squeezing the Moisture, as from the Sponges: By Distillation: As also by thin Bowls made of white Virgin Wax, which 'tis said will free the Water from its Saltness, and from some Part of its nauseous Bitter.

About the Year 1675, *William Walcot* obtained
 a Patent

a Patent for making Sea-Water Fresh. Before it was sealed the King had the Curiosity to go and see him do it, which was by Distilling the Water in a very large Still; whereinto he put some Ingredient, that was to cure the Distilled Water of any noxious Quality: But what it was he kept a great Secret. Our Author supposes this *Arcanum* might be a Pretence to impose on the Spectators, and enhance the Esteem of his Art, which in Truth consisted only in the Distillation: Tho' on the other Hand, he has been told by Dr. Colbatch, Casuistical Professor at Cambridge, that he had good Reason to believe the Ingredient which Mr. Walcot put into Sea-Water, to make it more wholesome, was some Preparation of Antimony by Fire.

In the Year 1683, Mr. Fitz-gerald, Son of the Earl of Kildare, having made a Discovery this Way, procured a Patent to himself, Theophilus Oglethorpe, William Bridgeman, Thomas Maule, and Patrick Trant, Esqs; Lord Faulkland being afterwards brought in a Partner.

In the Year 1684, Mr. Walcot had Letters Patent granted him by the *States-General*, to make Sea-Water Fresh, and putrid Water wholesome: Which Mr. Fitz-gerald endeavoured to obtain here also.

It seems as if Mr. Walcot thought Mr. Fitz-gerald's Patent from the King of England an Encroachment on his Right, and contested the Validity of it; which in the Issue proved the Ruin of his own: For our Author says, after several Trials at Law between the Patentees, Mr. Walcot's Patent was superseded and laid aside; against which Mr. Walcot brought a Bill in *Parliament*, in the Year 1694, which passed the *Commons*, but not the *House of Lords*. Mr. Walcot charged Mr. Fitz-gerald's Water with corroding and tormenting the Body when constantly drank of: But Dr. Hales suspects his was not altogether from ill Qualities; and that the true

Reason why both their Methods of preparing Fresh Sea-Water were at length disused, was, because they were found to disagree with those that drank them for any considerable Time. Mr. *Walcot* says of his Water, that it was Smooth, Soft, Cooling, and would not decay or putrify in many Years. But by its continuance so long in an unputrified State, the Doctor suspects there was Spirit of Salt in it, that came over in Distillation: For tho' distilled common Water is known to keep longer without putrifying, than undistilled Water; by reason of its greater Purity; yet, he says, he found some of the good distilled Sea-water to putrify in some Time after Distillation, but that which had in it Spirit of Salt never putrified.

The Patentees deposited the 'Receipts' of the Cements, and other metalline Compositions which they respectively used in their Operations, sealed up in a Silver Box, in the Lord Mayor of *London's* Hands. Mr. *Boyle* certified, that the few Ingredients made use of by Mr. *Fitz-gerald*, were fixed in the Fire, and gave no noxious Quality to the Water. Sir *Hans Sloane*, who saw the Cement which was employed in *Fitz-gerald's* Method, told Dr. *Hales*, that it looked like common Brick Clay. But whatever it was, there was so small a Quantity of it used, that what was said to be sufficient for producing sixty Tuns of good Water, might be contained in two Bushels.

This Circumstance of the Quantity makes the Doctor very much suspect, that these Cements, as they were called, were only made use of as an amusing Pretext: Since he has shewn in his Treatise on Sea-Water, that 4320 Pounds Weight of *Sal-Tartar*, which is the strongest Imbiber of sulphureous Substances, and the most effectual Preventer of the ill Effects of Spirit of Salt that is hitherto known, would not be enough, when distilled with
it,

it, to procure sixty Tuns of Fresh-water: It seems therefore, as he observes, very improbable, that so small a Portion of a clayey Substance should be more effectual for that Purpose.

However this be, Mr. *Fitz-gerald's* Method met with such great Applause, that a Poem was published to celebrate his Praise, and Silver Medals were struck, representing and illustrating the Art of his new Invention. One *Jacob Kuffler* assisted him; who, the King said, had not the Art. † A Still of his was set up at *Hull* and *Sheerness*: And by Order of the Council, in the Year 1692, two of them were appointed to be set up in the Islands of *Jersey* and *Guernsey*; but with no good Effect: The distilled Water was (as *Walcot* had asserted before the House of Commons,) fiery, harsh, and corroding. And in a little Time the Persons concerned with him, finding themselves extremely disappointed in their Expectation, withdrew from any Partnership with him: Insomuch that his Instruments, which were dear enough before their Effect was known, were soon after sold for old Goods.

Upon the whole, one knows not how to acquit either of these *Patentees* from the Imputation of Fraud; at least in pretending to more than they knew they were able to perform. Our Author shews how they might impose on the Publick; and how Mr. *Fitz-gerald* might, particularly, deceive his illustrious Kins-man, Mr. *Boyle*, into the great Opinion he expressed of his Project.

The Solution of Silver in *Aquafortis*, which is the grand Test for discovering the least Quantity of Salt, or Spirit of Salt, in Water, was, as Dr. *Hales* remarks, at that Time kept a great Secret. Had either Mr. *Walcot* or Mr. *Fitz-gerald* had the free

† This Sentence is somewhat obscure. We are not told what King said this, or what Ground he had for saying so; nor does it appear why we are told he said it.

use of it, and known how to have applied it, they might then probably have made a greater Progress in what they were pursuing of.

It was from the Use of this Solution, and the happy Incident of being furnished with a Quantity of *Mediterranean* Water, that the Doctor got the Insight into this Matter, of which he has given us so full an Account in his first Dissertation.

The chief Difficulty, as he says, now remaining in this Affair, is to contrive how to distill large Quantities of Water on Ship-board; and that with safety to the Ship from Fire. It may conduce somewhat to the Accomplishment of this, to be informed of what was done on Ship-board, in consequence of the current Opinion that Mr. *Walcot*, or Mr. *Fitz-gerald*, or both of them, were Masters of the invaluable Secret they boasted of. Now what we can learn of this Matter is as follows:

It was then the Practice to place the Still in the Forecastle before the Mast, in a very commodious Manner, so that it took up little Room, and was out of Danger. It was testified to the Lords of the Admiralty, in behalf of Mr. *Walcot*, that he had taken great Pains, and made many Contrivances, and good Provision for Safety, and Convenience of Distilling in Ships; having brought the Way of placing his Furnaces to great Perfection.

In the Year 1683, a Master of a Ship from *Barbadoes* certified, that in that Voyage they could distill not only in fair Weather, but in foul. It was said, that ninety Gallons might be distilled in 24 Hours, from a Still three Feet in Diameter, with less than three Pecks of Coals, and proportionably with any other Fewel. And that the whole Room requisite for the Fewel, and the few Casks to be employ'd in the preparing this Water, was less than the tenth Part of Stowage, commonly employ'd for Water only. That the Ingredients for 100
Gallons

Gallons of this Water did not amount to above Twelve-pence: And that the whole, *viz.* Fewel and Ingredients, came büt to about a Farthing a Gallon.

Another made the ensuing Computation: In a Voyage to *Suratte*, there is ordinarily allowed a Butt or 126 Gallons of Fresh Water to a Man; something more than a Bushel of Coals will distill this in a Day and a half, or 10 Bushels for 100 Butts. So that if one Butt contains fifteen Bushels, 105 Bushels will lie in the Room of seven Butts; by which means thirteen in fourteen Parts may be saved in Stowage, except some few Casks for receiving the distilled Water; which will also save a great Charge of Butts.

The Rates at which the Patentees valued the Apparatus for distilling, the Ingredients for rendering the Process effectual, and the Liberty of using them, were these, according to our Author's way of stating and expressing them; *viz.* The *Still* cost eighteen Pounds, which will distill about 90 Gallons in twenty-four Hours. — They are to buy as much of the Ingredients, for this Operation, as will keep the *Still* going six Months or more, at the Rate of one Shilling value to each 90 Gallons; and shall be obliged to use the Ingredients, lest the Water be prejudicial to the Health of the Sailors, and consequently bring a Disrepute on the Invention. — Three-pence the Tun to be paid Yearly by such Ships as use the *Still*. — They propose hereby to save nine Parts in ten of the Stowage for Water. — Mr. *Walcot* finding that copper Vessels gave an ill Quality of vomiting to the distilled Water, made use of small Iron Boilers.

This is the Sum of what I find in Dr. *Hales's* Preface, relating to the Method of distilling, in the Time of its first Projectors: But the Doctor there likewise tells us, what he has been informed is now

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the usual Custom of the *East-India* and other Ships, with regard to this Matter; and he concludes with some Reflections on the Advantages which may arise from new Improvements of an Art so extremely beneficial.

The Sequel of this Article shall contain a very short Analysis of the several Treatises comprehended in the Volume now before me.

The first, which is an Account of some Attempts to make distilled Sea-water wholesome, opens with a Display of the frequent and great Inconveniences that Sea-faring People suffer in their Voyages, by a Failure of Fresh-water. In the next Place our Author mentions a Variety of Contrivances for effecting this useful Design; and at the same Time takes Notice of the Scorn and Contempt, wherewith others have treated the very Mention of it, as an impracticable Thing: Tho' there are many Instances, some of which he produces, of its having been perform'd in such a Degree as to have relieved many, who had otherwise been reduc'd to the sad Dilemma, of either perishing by Thirst, or suffering the Mischiefs which cannot but attend the Drinking of Salt-water. He has here also thrown together a Number of Hints, learn't partly from others, partly the Fruit of his own Observation, concerning the Size of *Stills*, the Quantity of Water thereby distilled, the necessary Proportion of Fuel for the Operation, and the easiest Methods of performing it.

At the Beginning of the second Section of this Tract, Dr. *Hales* sets forth the particular Occasion of his engaging in this Attempt to make distilled Sea-water wholesome. He then enters upon the History of his Proceedings, in order to the Accomplishment of it: First reciting some previous Experiments he made; which though they do not, as he says, directly describe the best Method of preparing good distilled Sea-water, yet may be of Service

Service to explain the Nature and noxious Quality of common distilled Sea-water: For thereby he found, that by the Heat of the Fire there was raised in Distillation, and mixed with the distilled Water, a Spirit of Salt, which is the Instrument of its most pernicious Effects on those who drink it, frequently producing in them inveterate and most incurable Obstructions and schirrous Tumours. It is almost in the same manner he shews, tho' by slower Degrees, that spirituous Liquors do so effectually destroy Multitudes of those who indulge themselves in taking them. Accordingly, he inveighs bitterly against them; obviates all the Excuses usually urged in their Favour; evinces the Benefit of abstaining therefrom; and insists on the unspeakable Advantages of Temperance.

Having, by the Experiments we have just mentioned, discovered this *Spirit of Salt*, which goes over with, and infects common distilled Sea-water, our Author offers some Conjectures concerning the Nature and Origin of it; and accounts for its so easily rising, and accompanying the watery Vapour which ascends in Distillation. He then sets down the Methods he essayed to prevent the rising of this evil Spirit, or to correct its noxious Properties. He informs us what Water is best for Distilling; he acquaints us with all the Circumstances of managing it, so as best to bring about the Purpose we are in Pursuit of; and he directs us how to make infallible Trials of its Goodness and Purity.

As the Doctor was led to the useful Discoveries he has made upon this Subject, by an Incident apparently accidental, and which seemed to contain nothing productive of such an Event, he attributes its salutiferous Issue to the Divine Providence, and raises from thence some sharp Reflections on that Spirit of Deism, but too prevailing (as he laments) in our unhappy Days, which owes it Rise, as he adds, "in a great Measure, among other Causes,
" to

“ to an over-weaning conceited Opinion Men have
 “ of the great Strength of their Reason and Un-
 “ derstanding; whereby they are led to make
 “ themselves so far the Standard of Infallibility, as
 “ even to reject the Counsel of the Alwise and
 “ Almighty Being, in the Conduct and Govern-
 “ ment of his own Creation, &c.”

The Substance of this first Treatise is well summed up in the following Observations, which compose the last Section of it. 1. From the whole we may infer, that the best Method to procure wholesome Water from the Sea, is to let it putrify well, and then become sweet before it be distilled; by which Means the greatest Proportion of good Water may be procured from any Distillation. 2. That a smaller Degree of Putrefaction, and then turning sweet, will suffice to procure about three Fourths of good Water from a Distillation, at least in these Northern Seas, where there is a less Quantity of *Bitumen*: Whether this small Degree of Putrefaction will be sufficient in warmer Climates, must be left to Experience to determine. 3. *Nore-Water* distilled, even in a putrid State, yielded good and well-tasted Water as soon as it grew sweet, which it did quickly after Distillation. 4. Water kept in a Beer-Cask gives a much more nauseous Taste, when distilled, than that which has been contained in a Water-Cask. 5. That when, on account of a sudden unforeseen Exigency and Distress, there is not Time to have Sea-water stink and grow sweet again; then, if only one Third of each Still full of Water be distilled off, but a small Quantity of Spirit of Salt will arise: And if they will have the Precaution to be provided with two or three Pounds of Salt of Tartar, kept dry in Bottles, a very little of this will change the acid Spirit of Salt in the Water into a more wholesome neutral Salt; but then there will remain the very nauseous oily *Bitumen*,
 the

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the most effectual Way to be secured against which will be, to be well provided with putrid Water, if possible. 6. It will be requisite also to be provided with a small Vial full of a Solution of Silver in *Aquafortis*: A small Bit of Silver, no bigger than a silver Three-pence (the purer the better) dissolved in the Quantity of a middling Spoonfull of *Aquafortis*; and sixty Drops of this dropped in an Ounce of distilled fresh Water will suffice; but the Water must be distilled, else, there being some degree of Salt in most Waters, the Solution of Silver will cause white Clouds in them, which will make them unfit for the Purpose. 7. It will be of use also to observe, when a Distillation is over, in what degree of the Distillation the dry Salt begins to incrust on the Sides of the Still; as also, how far the Distillation may be carried on without danger of raising Spirit of Salt after this dry Salt first appears: For the *Mediterranean* Sea-water came over good a considerable Time after the Salt appeared on the Sides of the Retort.

The Means to preserve fresh Water sweet, are set down in the second Treatise comprehended in this Collection. Water, as our Author says, when it stands stagnant for some Time, especially in close Vessels, is apt to become very nauseous. To prevent which as much as possible, great Care should be taken to put Water only into Casks that are very clean, and that have had in them no Wine, Beer or Brandy. Every Seafaring Person is acquainted with the Methods used on Shipboard for recovering stinking Water; but to be sure Dr. Hales has, by his diligent Trials and Inquiries, found out somewhat more beneficial to Mariners, in respect of this Water, than they have heretofore been acquainted with. The Sum of what he has here offered to this Purpose, may be comprised in a very short Compass. He has found, that three Drops of Oil

Oil of Sulphur, in a Wine-quart of Water, have preserved the Water from stinking for many Months, and even two Drops to a Quart of very pure Spring-water have preserved it sweet for more than six Months: The purer the Water, so much the lesser Quantity of acid Spirit will preserve it. But he does not take upon him to recommend the Use of this Proportion of Oil of Sulphur, or Spirit of Vitriol, in the much larger Quantity of Water which is daily drank on Shipboard. However, since the Trial may be made with Safety in the lesser Quantities above-mentioned; and since it is known that Physicians frequently prescribe, to the great Benefit of their Patients, twenty-four Drops of Elixir of Vitriol, to be drank in a Draught of *Spaw*-Water, or other Liquor, for some Days Continuance; (in which twenty-four Drops there are no less than eight Drops of Oil of Vitriol) there can therefore be no Danger in making the Trial first in small Quantities of Water; which may from time to time be increased, as from Experience shall be judged proper. Neither would he propose to have the greatest Part of the Ship's Water-Casks thus acidulated with Oil of Sulphur, or Spirit of Vitriol, but only some few of them to be made use of where the Ship's Water is extremely nauseous, and till some of it can be made more drinkable, by exposing it to the Air, &c. By a Calculation our Author has made, it appears, that one Ounce and thirty-eight Grains of Oil of Sulphur or Spirit of Vitriol is sufficient for preserving a Hogshhead of Water, consisting of seventy-two Gallons Beer-measure. He advises, that Trials may be made with less.

The third Tract I would represent to the Reader, contains our Author's Directions to prevent *Ship-Biscuit* and *Corn* from being eaten by Vermine. In order hereunto he thus advises: Having filled the Casks appointed

ed for that Service, with Bread, or Corn, or any other vegetable Substance, which is liable to be Worm-eaten, bore six or eight Holes in one Head of the Casks, and two Holes in the other Head, more or less, as Experience shall prove to be best, all of them about the Size of common quart Corks. And that the Corn may not drop thro' these Holes, nor the Bread, or other Things, stop them up, let there be nailed, within Side of each Head of the Casks, three or four Sticks, about an Inch thick, having a Piece of Hair-cloth or very coarse Sack-cloth stretched on them, which will keep the Contents from falling through the Holes; and yet give room for the burning Sulphur to ascend: For such Casks as are filled with Biscuit, the Sticks without any Cloth will suffice. Another Thing to be taken care of, is, to be provided with a Competency of Pieces of Tow, or Linnen-rags dipped in melted Brimstone.

Matters being thus disposed, if the Casks are to be fumed on Shore, dig a Hole in the Earth about a Yard deep, and eighteen Inches wide; throw into the Hole, more or less, as Experience shall shew best, about a quarter of a Pound of the brimstoned Tow or Rags, set on Fire; immediately placing over the Hole, the Cask, with that End which hath most Holes in it. When you guess the Brimstone is burnt out, and that the Cask is full of Fumes all over (which it will be, when they have ascended for some time thro' the upper Holes) then drive Corks into the upper Holes, and turning the Cask sideways on its Bouge, immediately cork up the lower Holes. The higher the Cask is, the better and longer it will retain the Fumes, and obstruct the Entrance of fresh Air, which would promote the breeding of Insects.

If, by reason of the too great Closeness of the Hole in the Earth, it should be found, that the great Smother

Smother of the Flame extinguishes the burning Brimstone, then a shallower Hole may be made use of, on which a Cask may be set with both its Heads out; the Bread or Corn Cask being placed on this, at such a Height from the burning Sulphur, as to hinder the Bread or Corn being scorched by it; for which Purpose about a Yard will be high enough: If need require, there may be two or three Holes bored in the Sides of the under Cask, or some Space left at the bottom in the Earth, to give Vent enough to keep the Brimstone burning.

Tis probable, the Dr. says, that by this Means, Biscuit, Corn, &c. may be long preserved from being worm-eaten. But in Case it shall be found needful to renew this Fumigation at Sea, it may be done with great Safety on Ship-board in calm Weather; viz. by placing a Cask on Deck with its upper Head out, in the Bottom of which let there be near a Foot depth of Ballast, pressed down hard, with a kind of hollow Basin in its middle, wherein to lay the burning Brimstone.

The Bread in the Bread-room of a Ship may, by being thus fumed in Casks, have all the Vermine destroyed, in so much thereof as can be thus managed; and tho' this will not quite extirpate them from the Room itself, their Number will however be thereby much lessened, to the great comparative Preservation of the Ship's Provision: And even the Bread-room itself may be safely fumed, when in Harbour; by burning then some Sulphur in it, on a thick Bed of Ballast, in a shallow open Tub; which would have good Consequences, with regard to what we are speaking of. But the utmost Caution must be observed that no Brimstone be burnt under Deck, while any Persons are there, for they will be instantly suffocated, before they are aware of it. Let me add, that no one should venture into any Room where Sulphur has been burnt in any
Quantity,

Quantity, till some Time after the fresh Air has been admitted.

Our Author likewise lays down a Method of destroying Vermine in Barns and Granaries ; which he also applies to the Improvement of *Malting*.

In the fourth Tract, He has delivered his Thoughts about salting Animals whole, as an Expedient for making the Flesh keep sweet in hot Climates. This is a Contrivance, for which, if it be easily practicable, Sailors will be under the utmost Obligations to him, who are frequently reduced to great Inconveniencies, by their Provisions becoming putrid and stinking, especially in long Voyages, thro' the vehement Heats they are often exposed to. Some, as the Dr. says, have looked on this Operation as too difficult to be brought into common Use ; but, as he assures us, without the least Ground, he having, by once shewing, made a common Butcher Master of it ; and the Surgeons on Ship-board being qualified to instruct any one therein. He has very punctually set down the whole Process. He has directed how to make the Brine, what Strength it is to be of, and what Quantities are necessary for different Animals: He has shewn how they are to be prepared for the Reception of the Pickle ; and how it is to be injected into their Vessels, so as to be diffused throughout the whole Carcase. He has given us a Draught of the Instrument wherewith this Injection is to be performed. If the Method he prescribes be carefully observed, the Brine will be found to insinuate itself into every Crevice (as one may say) of the Animal's Body ; in the same manner as the Blood does, it being conveyed by the same Canals.

As this Contrivance is, in the Dr's. Opinion, of great Importance to Mariners, (for whom he has very justly a peculiar Respect, as they contribute in an extraordinary Degree to the Wealth and Grandeur of the Nation,) and may be of general Use also
in

in Families; he is careful to omit no Circumstance which can be of the least Advantage in the Execution of it. He cautions us therefore against letting the Brine run to waste, as it is apt to do during the Injection; and directs us how to prevent it. He fixes the Time of its flowing into the Arteries of an Ox, an Hog, and a Sheep, respectively. He describes the usual Practice of the *Vicuallling-Office* in curing for the Navy. He then, lastly, gives a pretty full Account of the Event of some Trials which he himself made, having salted whole (in a Manner, as I take it, compounded of his and that of the *Vicuallling-Office* together) four Hogs, two Sheep, and two Oxen.

In the fifth Tract our Author is very copious in relating his Experiments on *Chalybeate Waters*. The particular Occasion of his engaging therein was owing, he tells us, to a dangerous Fit of Sickness, for the Recovery of which, his Physician very judiciously sent him to drink the *Chalybeate-waters* of *Sunning-hill* in *Berkshire*; where he, as well as several others, found great Benefit, by Recovery from dangerous Diseases. And in order to fill up a few of the many vacant Hours, which such Places both occasion and require, he resolved, by such proper Experiments as should occur to his Thoughts, to try if he could find the subtile sulphureous Spirit, in which he concluded, as it has generally been thought, that the principal Virtue of these Springs resides.

The Reader must not expect a Recital of these Experiments, it would stretch this Article too much; and an Abstract of them is hardly possible, such as could be of any Worth. They cost the Dr. a good deal of Pains, and are of far greater Value to Mankind, than many would conceive, by only seeing the Title of them. For if Mineral-waters have indeed a Sanative Virtue, as I think can hardly be disputed, it must be an unspeakable Service to find
out

out a Method of retaining that fleeting precious Quality, and transmitting it undiminished to distant Patients. This was the noble Intention of our Author's Researches, and the Whole of what he has said thereupon deserves and requires an attentive Perusal.

The last Piece in this Collection is a Proposal for cleansing away Mud, &c. where Waters have a Stream or Current. This is to be effected by keeping the Mud well stirred, while the Stream is flowing out of the Place, by Means of large Rakes, linked at the Ends to each other, and drawn by Horses: Which Rakes must have one, two, or three Rows of Teeth, nearer or further off from each other, according to the different Degree of Stiffness or Softness of the Mud. And if these Teeth stand as high out, on the upper, as on the lower Side of the Rakes, then when the Horses turn to go back along the same Stream, the Rakes being thereby turned over, the Teeth which were uppermost being then become the lowest, will take Place and stir up the Mud.

And these Rakes, as he adds, may be drawn, either far from or nearer to the Shores, as shall be required, by various Means, *viz.* by the Horses on either Side going for some Space before or behind the others; or when the Horses can only go on one Side, by having them fixed to different Ropes of different Lengths, as Occasion shall require: And sometimes by fixing, either before or behind, or both before and behind, as there happens to be Need, broad Pieces of Wood, edge-wise, which by running obliquely into the Mud, might turn the Rakes in the same Manner as Rudders do Ships; whereby their Progressive Motions would be not according to the Direction of the Drawing-rope, but in the desired Course.

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Our Author would have this Method tried, in some of the more commodious Places for the Purpose. And he warns us against being discouraged, if it does not at first answer Expectation; for as he well remarks, “ It is from repeated Trials and Observations, that we are to hope to make successful Improvements, in new Attempts; which are often baffled, and laugh’d into abortion, by incompetent Judges, because they do not immediately succeed; but which an unwearied Diligence and Perseverance might make effectual, to the great Advantage of the Publick.

ARTICLE XXII.

Chronologie de L'Histoire Sainte & de Histoires Etrangères qui la concernent, depuis la sortie D'Egypt jusqu' a la Captivité de Babylone. Par Alphonse des Vignoles. That is, The Chronology of the Sacred History, and of that of the Heathen Nations, whose Affairs had any Connection with those of the Jews, from the Departure of that People out of Egypt to the Time of their Captivity in Babylon. Printed at Berlin, and sold by F. Changuion at Juvenal's Head in the Strand.
1739. 2 Tom. Quarto.

SOME Notice has been taken of the first Volume of this curious Work (which relates only to the Jewish Story) in our History for October 1738. I shall now lay before the Reader the Account the learned Author himself has given of the second Part of it, containing the Chronology of those

those Kingdoms which had any Concern with the People of God. He tells us,

When he entered upon this Undertaking, his Design was to confine himself to the Chronology of the *Israelites*, during the Period mentioned in the Title. But the Reading of the several Chronologers whom he had Occasion to consult, in the Prosecution of this Work, laid him, as it were, under a Necessity of examining the *Synchronisms* of the Sacred and Prophane History, which till then he had not considered. This led him to a Resolution of composing this second Tome, wherein he investigates the Times of the Government of those Princes who had any memorable Transactions with the *Hebrews*, viz. those of *Tyre*, of *Syria*, *Affyria*, *Egypt*, *Ethiopia*, *Media* and *Babylon*.

He has observed the same Method in this Tome as in the former. As he there settled the Chronology of the Sacred History on a Foundation independent of the Prophane, and without any Regard thereto; so here he has established the Chronology of the heathen Kings, with as little Dependance on that of the *Jews*. He has extracted from ancient Writers the most authentic Accounts relating to the Chronology of those Monarchs; these he has carefully examined, and founded his Determinations on those which appeared to him the most probable: After all, he has compared the Result of his Inquiries with such Passages of Scripture as have any Reference thereto.

M. *Des Vignoles* has assigned the first Place to the Kings of *Tyre*, as nearest to the *Hebrews* in Situation, and engaged in the closest Commerce with them. For this Reason he has also searched into the Origin and described the Revolutions of that renowned City, known from the Days of *Joshua*, and frequently mentioned during the Times preceding the Destruction of *Jerusalem*.

He has more slightly run over the Kings of *Syria*, because scarcely any Thing is said in any other History of those who are spoken of in the *Old Testament*.

Those of *Egypt* and *Ethiopia* are more remarkable. Our Author found them all recorded in the XXII^d and following Dynasties of the *Egyptians*; which he regards as a great Confirmation of his System. He has reserved those who reigned at the *Exodus* of the *Israelites*, or before that wonderful *Æra*, and whose Names do not occur in the Sacred Story, to the sixth Book, which is the last of this Work, and where he has given the best Account of them that he was able to collect.

The Scripture is likewise silent with Reference to the first Kings of *Assyria*; however, M. *Des Vignoles* has examined the Chronology of that Empire, both because of the Disputes it has occasioned among the Learned of the last Century, and of the strict Connection of the Affairs of that first Empire with those of the *Medes* which succeeded it.

The Chronology of these latter Princes is useful not only in itself, but also as it tends to illustrate many important Incidents of the *Jewish History*: Our Author by his Researches thereinto has made it appear, that *Cyaxeres*, the last King but one of the *Medes*, whose History has so much exercised the Chronologers, is no other than *Abasuerus* the Husband of *Esther*; and that *Astyages* his Son, is the same Person with *Darius the Mede*. Our Author hints as tho' his Readers would be surpris'd, seeing how clearly he has demonstrated this Point, that the Learned should heretofore have been so unsatisfied concerning it.

From the Ruins of the *Assyrian* Monarchy there sprung several independent States, amongst which the *Medes* were considered as Principal, and Sovereigns of *Asia*. The *Assyrians*, altho' extremely weakened by

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by the Revolt of so many Provinces, continued nevertheless to be governed by their particular Kings; who, after making but a contemptible Figure for an entire Century, at length recovered, in some measure, their ancient Grandeur, by the Reconquest of some former Tributaries of that State; while at the same time the *Babylonians* erected their Government into a Kingdom. Five of these latter *Assyrian* Kings are mentioned in Scripture, which seem to have followed one another by immediate Succession, viz. *Pbul*, *Tiglath-Pileser*, *Salmanasar*, *Sennacherib*, and *Afferaddon*. The last of these reunited the Realm of *Babylon* to the *Assyrian* Dominion. But as the Duration of the Reigns of these several Princes is no where settled, M. *Des Vignoles* can determine that Matter only conjecturally: Which he does however in such manner, as with a sufficient degree of Probability to accommodate their History, both with the sacred Writings, and with divers memorable Circumstances recorded of them by *Pagan* Authors.

To preserve a due Proportion between the different Parts of this Work, M. *Des Vignoles* has made a distinct fifth Book of the Article relating to the *Babylonian* Monarchs; which includes, as he says, the greatest Variety of Incidents, and which are of the utmost Consequence for the Establishment of the Chronology of the Kings of *Judah* and *Israel*, which is contained in the second Book of the first Volume of this Performance. And here he endeavours in the first Place to give us a just Notion of the celebrated *Era* of *Nabonassar*, which he defends against the Objections of two anonymous Writers, who have pretended to prove that Prince was not the Inventor of it; that it was not in use or known before *Ptolemy* the *Astronomer's* Time; that it had its Origin in *Egypt*; and that it is a mere artificial and systematical *Era*, like the

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Julian Period. He afterwards treats at large of the famous *Astronomical Canon*, discovered by *Scaliger* about a Century ago; and esteemed as an invaluable Jewel by Chronologers, who are enabled thereby to settle the Reigns of the *Affyrian*, *Medean*, *Persian* and *Grecian* Monarchies, as well as of the *Roman* Emperors, from *Augustus* to *Antonin* inclusive. He has given us a succinct History of this most noble Monument of Antiquity; forming the most rational Conjectures concerning its Origin and Compiler; illustrating the Method, and demonstrating the Exactness and Verity of it. Having secured this Foundation, he traces the History of the Kings of *Babylon* named in the Canon, to the Time of the Reduction of that Realm to the *Affyrian* Yoke by *Assaraddon*. He applies himself particularly to the Transactions of *Nabuchodonosor*, the Knowledge of which is above all things necessary for fixing the *Hebrew* Chronology. Here he entertains the Reader with a Journal, as it may be called, of the Siege of *Jerusalem* by that haughty Conqueror; together with a Detail of the most memorable Events of his Reign untill his Death: He does not forget that amazing one of his seven Years Degradation to the Form and State of a Brute.

The Successors of this King have afforded an ample Field of Criticism and Conjecture: Historians being greatly at a loss where to place *Belshazzar* and *Darius*, spoken of in the Book of *Daniel*, *M. Des Vignoles* has chosen, among the Diversity of Opinions upon this Subject, that which appeared to him the most probable concerning *Belshazzar*; but with regard to *Darius*, he has formed an Hypothesis of his own. He pretends he was the youngest Brother of *Astyages*, the last King of the *Medes*, and Son of *Abasuerus* (whom he has proved, as I have already hinted, to be *Cyaxeres*) and his first Queen

Queen *Vashti*; that he reigned after *Nabonides*, who stands last in the *Astronomical Canon*, or during his Life; but that he never was inserted in the *Canon*, either because *Nabonides* continued to govern in the City whither he retired after his Defeat, or because he did not rule a full Year, which it was necessary he should do to be reckoned in that Catalogue.

What our Author has related of *Cyrus*, fills up a long Chapter, which displays a glorious Scene, comprising a great Number and Diversity of Incidents. *Herodotus*, *Ctesias*, and *Xenophon*, have severally wrote the Life of that Hero; but the Portraits they have drawn bear very little Resemblance to one another. Where they differ, M. *Des Vignes* prefers *Ctesias*, as having the best Opportunities of being acquainted with the Character he describes: And he generally rejects the *Cyropedia*, which carries with it all the Marks of a Romance; though it may not be altogether destitute of a Foundation. The Close of this Book puts a Period also to the *Babylonish* Captivity; and finishes all that our Author proposed to say concerning the Chronology of the sacred Story.

We may however, as he adds, consider, as a sixth Book of this Work, the Dissertation he has annexed on the *Form of the ancient Year*; because we may find therein a Multitude of Particulars which have a Reference to the *Israelites*, especially to that grand and miraculous Event of their Departure out of *Egypt*. Here he attempts to prove, that at the Time of that *Epòque*, the Year, throughout the known World, consisted of 360 Days only; that it continued of that Length in *Egypt* about 300 Years after that Term; and that till many Ages after it remained unaltered among the *Greeks* and *Latins*.

After setting forth the Manner wherein the primitive Race of Men would naturally model their Year for civil Use, our Author gathers, from some Circumstances recorded in the History of the Deluge, that the Year was then precisely of the Duration above specified: An Observation which he assumes the Honour of to himself, as what had escaped the Notice of all other Chronologers. The prodigious Number of Years which the *Chaldeans* boasted of, afford a strong Presumption in favour of his *Thesis*, provided they are taken for what we term Days, as he proves they should be. The Division that People first made of the *Zodiack*, and a Passage of *Ctesias* concerning the Circuit of *Babylon*, furnish him with two other Evidences for the Truth of it. But nothing, as he says, is so sure a Confirmation of it, as the Chronology of the *Egyptians*, on which he accordingly expatiates.

Their ancient Dynasties were long considered as a *Chaos*, till our *Marsham* reduced them into some Order. Father *Pezron* and M. *Perizonius*, by meddling with them, only threw them again into a Confusion, which our Author has now endeavoured to rectify, by treading the Path which Sir *John Marsham* had pointed out to him. After some Remarks on the several *Cycles* of the *Egyptians*, whereof he has given us the History, and fixed the Periods, he takes a slight Survey of the fabulous Dynasties of the Gods or Demi-gods; and of an Extract of an ancient Chronicle, found in *Syncellus*, in which also he meets with a Proof of his Hypothesis relating to the Quantity of the ancient Year: But he examines more carefully, and apart, each of the Dynasties of their Kings that is capable of being chronologically investigated. He begins with those of *Heliopolis*, where, as he thinks, the *Israelites* inhabited; and he shews that their Oppressors were the Family of *Rameses*, Kings, or Tyrants rather,
of

of the *Lower Egypt*. He proceeds with those of *Thebes*, cotemporary with the former, of whom *Eratosthenes* has transmitted us a Catalogue: And he closes with those of *Memphis*, of whom he has given some Account to the Time of their Re-union with those of *Thebes*. As the Catalogue left us by *Eratosthenes* is, in M. *des Vignoles's* Opinion, the finest Fragment of Antiquity, after *Ptolemy's Astronomical Canon*, above-mentioned, he prevailed with the ingenious M. *JABLONSKY*, the Son, Pastor and Divinity-Professor in the University of *Frankford* on the *Oder*, to make some Remarks on it, for Proof of its Authenticity: These he has published in their original *Latin*, and expects the Thanks of the Learned for presenting them so curious a Dissertation.

The Proofs which M. *des Vignoles* is supplied with from the *Grecian History*, are not so decisive in behalf of his Hypothesis, as those he has been now considering, but then they far exceed the latter in Number. *Petavius*, *Scaliger*, and other Philologists, have collected a great Variety of them, which lie ready (as he says) at his Hand, and which, to reap the Benefit of their Service, he has only to digest and range in a due Order. But, that he may be something more than a mere Compiler of others Authorities, he has prefixed to those he has cited, an Essay of his own, wherein he has put his Principles to the Test, by an Application of them to the two ancientest *Greek Epochs*, the taking of *Troy*, and the first *Olympiad*. On a Supposition of *Troy* having been really taken and burnt by the *Greeks*, which however there is great Reason to question, he shews, that he can easily thereby fix the Time of that Event; and with still greater Certainty that of the first *Olympiad*, the Year of which is not at all contested. From the *Greeks* he proceeds to the *Latins*. After a Description of the most ancient
Roman

Roman Year, he tries how his Principle will accord with the *Horoscope* of the Conception of *Remulus*, erected by *Tarrutius*, at the Desire of *Varro*, as we learn from *Plutarch*. Here he finds it succeed. He then proves that it likewise perfectly reconciles all the Characters whereby the Ancients have distinguished the Day of the Foundation of *Rome*. His Dissertation on this first Point finishes the second Volume.

It was requisite, to the understanding the Subject, to insert several Tables in this Work, whereby the Reader might immediately perceive the *Synchronisms* thereof. M. *Des Vignoles* has endeavoured to render them as subservient as possible to this Design. That of the Kings of *Judah* and *Israel*, which is about the Beginning of the second Book, is the most necessary; his Readers, he says, should have it perpetually before them, or at least consult it very often, who would form a clear Idea of the Chronology it relates to. There we see the Years of the respective Reigns of the cotemporary Kings of *Judah*, *Israel* and *Babylon*; with the correspondent Years of the *Æra* of the *Exodus*. And, to render it of use also to the following Books, he has on one Side of it set down the Years of the *Julian* Period, which are answered on the other by the *Egyptian* Years, and those preceding the Christian *Æra*. I say nothing of the other Tables interspersed throughout these Volumes.

In short, our Author tells us, he has done every thing in his Power to make this Treatise as intelligible as the Nature of the Argument would permit. Where any arithmetical Operations are required for the Proof of what is advanced, they are disposed in the most obvious Manner, and expressed at length. The Quotations from the sacred and other Writers are exhibited at large, at least all that are of any Consequence, and the Places whence they are taken
are

are exactly cited. At the End of the second Volume, to which the Account I have now given particularly refers, there is an Index of the principal Matters contained in the whole Work.

I will close this Article with taking Notice of an Instance M. *Des Vignoles* has given of his impartial Regard for Truth, in a Passage which might expose him to the Censure of those who have more Bigottry than Understanding: We find it near the End of his Preface. Having Occasion somewhere to speak of the first Verse of the sixth Chapter of the first Book of *Kings*, he had suggested his Suspicion of the Numbers set down in that Passage having been altered by the Carelessness of Transcribers. This was objected to him as an Injury to the Authority of the sacred Writings. What does he do in this Case? does he retract his Charge? Not at all. But, to invalidate that of the Objector, he here observes, That to suppose the Impossibility of what he suspected, it must at the same time be supposed that all the Copyists of the sacred Scriptures were continually inspired, and absolutely incapable of mistaking in any Instance. A Position he can by no means allow, being loth to renounce his Reason, which tells him, that those Scribes being Men, might do what he surmises them to have done; nor voluntarily shut his Eyes, that he should not see they have actually and often done it; which is the real Truth. Besides the Acknowledgment of several learned Men of distinguished Merit, and the numerous Proofs of this Fact which M. *Des Vignoles* has furnished in divers Parts of this Chronology, he has here alleged one decisive Instance of it. *Ezra* and *Nehemiah*, as he remarks, have each of them drawn up a List of the Families, or Inhabitants of Cities, that returned from the *Babylonish* Captivity to *Jerusalem*, and other respective Places of their former Abode. Now, there is a Difference between almost

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 most one half of the Numbers contained in these two Reckonings. If we compare those of *Ezra* with *Nebemiah's*, we shall see, 1. That they disagree in their Units, or Tens, or Hundreds, or Thousands, and sometimes in one and another. 2. That the Family of *Magbis*, consisting of 156 Persons, in *Ezra*, is entirely wanting in *Nebemiah*. 3. That the Numbers of the latter are sometimes less, sometimes greater than those of the former. 4. That the Sums which may be collected either from *Ezra* or *Nebemiah*, are less by many Thousands, than that which they agree in assigning as the Amount of their several Computations. 5. That when in the Place of the lesser Numbers of *Ezra*, we substitute those of *Nebemiah* which exceed them, the Total of that List, so compiled, will yet want above 10000, to equal it with that of 42300, which is the Total set down by those infallible Writers. M. *Des Vignoles* has drawn up a Table, wherein all these Particulars are represented clearly, and at one View, to the Reader. And he says, he cannot comprehend how any Man should resist the Force of so multifarious a Demonstration as this is, of the Alteration of the sacred Text, without being divested of all Modesty.



ARTICLE

ARTICLE XXIII.

The JEWISH SPY: Being a Philosophical, Historical and Critical Correspondence, by Letters which lately passed between certain Jews in Turkey, Italy, France, &c. Translated from the Originals into French, by the Marquis D'Argens; and now done into English. London: Printed for D. Brown, at the Black Swan without Temple-Bar; and R. Hett, at the Bible and Crown in the Poultry. 1739; 12^{mo}. Pages 303, besides a Preface, a copious Index, &c.

I Will not enter into a Comparison between these Letters and those celebrated Pieces that go under the Name of *the Turkish Spy*; which were indeed received with the most universal Applause, and even yet retain so uncommon a Reputation: But this I believe I may venture to say in general, that these Epistles are equal to those in Respect of the Variety, Importance, and Management of their Subject; and no less entertaining, if we abstract from the Grandeur and Solemnity of the Inscriptions and Conclusions, which the Oriental Stile, the *Mahometan* Customs, and the Dignity of his pretending Correspondents, happily furnished that Author. Our Writer, in the Character of a *Jew*, not only exposes and very sharply censures those Superstitions which have defiled and disgraced Christianity, and which appear so conspicuously in *Paris, Rome, Turin, Genoa*, and other Popish Cities, from whence he dates his Lucubrations, but here and there insinuates some Things, that have no friendly Aspect on that Institution itself! This, considering whom he personates, is not to be wondered at; any more

more than the bitter Invectives, with which he lashes the Hypocrisy, Pride, and Barbarity (in both its Senses) of the *Romish* and other Ecclesiasticks; not forgetting or sparing even the ancient Fathers, for whom, he thinks, Posterity have entertained too blind and partial an Esteem. If we will allow for these strokes, we shall receive a great deal of Pleasure in those historical Relations, moral or philosophical Reflections, and Accounts of Learned Men and literary Societies, which occur in so many Pages of this Volume. But there is no need of my commending these miscellaneous Essays, or apologising for the Freedom, wherewith they are wrote; the Author * has taken due care of both in his Preface. He says there,

“ I was aware of certain Inconveniences that might
 “ attend the Publication of the *Jews Letters*, and
 “ should never have consented to part with the
 “ Copy to the Press, if my Friends had not re-
 “ proached me for endeavouring to stifle a Work,
 “ in which not only Philosophers, but every cur-
 “ teous Reader might find Amusement. They en-
 “ couraged me not to fear the Hatred of the
 “ Monks; and at length convinc’d me that since
 “ the Respect due to the Persons of Sovereigns
 “ was entirely preserv’d in these Letters, and since
 “ the Maxims they contain’d were only such as
 “ conduced to the publick Happiness and Tran-
 “ quillity, the judicious Reader would not suffer
 “ himself to be prejudiced by the Declamations of
 “ any Bigots, or Block-heads, who think that the
 “ unmasking of Vice and Hypocrisy is an Attack
 “ on the Deity himself. —

“ If the Approbation of good Judges, and the
 “ Success of a Performance are any Compensation
 “ to an Author for the Uneasiness that such Dis-
 “ courses may give him, I need not value the Cri-

* The Marquis *D’Argens*. who passes in the Title-Page for the Translator only.

“ ticism

“ ticism of certain Block-heads, nor the Calumny
 “ of certain Bigots. I have had Letters from sundry
 “ dry Parts of *Europe*, which congratulate me on
 “ the good Sense of *Aaron Monceca*. I know that
 “ some pleasant Turns upon the Ceremonies of
 “ the Church, have given several People offence.
 “ At the same Time, however, they cannot but
 “ discern, that tho’ the Bark, or as we may call
 “ it the Needless and Superstitious Branches of Religion
 “ are censur’d, yet the substantial and solid
 “ Part of it is set off with a great Deal of Accuracy
 “ and Perspicuity. The Thing that has disgusted
 “ the Bigots is not any Banter upon the *Ra-*
 “ *mish* Church-Ceremonies, but the Exposing their
 “ Priest-craft, their Fraud and their Hypocrisies;
 “ and it has mortify’d them the more, because the
 “ Work has had a Run in spite of all their Opposition.

“ If the Regard I have for some Persons of the
 “ first Rank did not check me from boasting of
 “ their Approbation, it would be easy for me to
 “ shew, that even in the Centre of *Paris*, the *Jews*
 “ Letters have met with as great Patrons as they
 “ have in *Holland*, and in *England*. If we do but
 “ take Pains to please Men of the best Sense,
 “ what matters it if we are censured by a Company
 “ of *School-Boys*, *Ignoramus’s*, *Monks* and *Hypocrites*?
 “ Is any thing a Jot the worse for their condemning it?”

One must indeed form a very advantageous Idea of these Papers, who is guided therein by the foregoing Passages; but there are few who will not require some more unexceptionable Vouchers in their behalf, than the Praises of a Person so much interested as their Author; I will furnish the Reader with some, whereby he cannot be misled into an Opinion of them they do not deserve; and which will give him a more satisfactory Idea of their real Qualities,

ities, than the little I have said concerning them, or the Commendations of their Writer: These are some Extracts from the Letters themselves, which will best of all represent the Spirit, the Style, and manner of the Originals. Our first Citation shall be from the third Epistle, which has a double Subject: In one Part we have an Account of the State of the Learned in a neighbouring Kingdom; in the other we have a diverting Story of an amorous Adventure of a young Monk, with some Reflections on the Insolence of certain ecclesiastical Claims, and the Stupidity of the People in paying an implicit Respect to a dissolute Clergy.

This Letter is directed by *Aaron Monecca*, at *Paris*, to *Isaac Onis*, a *Rabbi*, at *Constantinople*.

“ The Sciences (says *Aaron* at the beginning of it) are esteemed and cultivated in this Country, but they must not be pursued farther than such a Point. The *French* are not allowed to meddle with great Subjects; the Court and the Priests being two unfurmountable Barriers that check the Discoveries which might be the Effect of Study and Meditation. A Metaphysician must accommodate his Philosophy to State Policy, and to the Dreams of the Monks, or else he is obliged to communicate his Ideas in private only to his most intimate Friends: For if his Sentiments blaze Abroad, the Clergy excommunicate him, and the Magistrates banish or imprison him.

“ About five or six Months ago, a *Frenchman* who had acquired a Reputation, * thought fit to publish a Book, in which he advanced Notions that were pretty bold, and supported them by Arguments that were persuasive and full of Wit. † The Monks rose up against him. It

* Voltaire.

† The Philosophical Letters.

“ was in vain for him to pretend to justify himself,
 “ he was proscib'd the Kingdom, and his Ene-
 “ mies punished him not so much for the Errors
 “ which they thought they had discovered in his
 “ Work, as for some Banter which it contain'd
 “ upon them.

“ The Learned in this Country are treated with
 “ *Ostracism*, a Punishment which the *Grecians* in-
 “ flicted on their Fellow Subjects. As soon as a
 “ Man becomes illustrious for his Learning, and
 “ raises himself by his Genius above others, he is
 “ banished. What I tell thee may seem to thee ex-
 “ traordinary, but it is strictly true. That famous
 “ *Des Cartes*, whose Philosophy thou hast read
 “ with so much Pleasure, was obliged to retire far
 “ into the North, being pursued thither by monkish
 “ Ignorance and Malice; and tho' he is in his
 “ Grave, yet they daily attack him. The greatest
 “ of the Divines * whose Works were the strongest
 “ Support of the Faith of *Nazareth*, was banished
 “ to *Flanders*; and a long while after they demo-
 “ lished, burnt, and raz'd to the Ground, the
 “ *Musæum* or Retreat of a Number of learned Men,
 “ whose Writings will live to the latest Posterity.
 “ The Monks themselves commanded the Troops
 “ that were set apart for the Execution of that De-
 “ sign, and they triumphed over the House, as the
 “ *Greeks* triumph'd over *Troy*: Nay, they went
 “ further; for *Achilles* did not take *Hector* out of
 “ the Grave, and drag him to the Camp, but the
 “ Monks caused the dead Bodies to be taken out of
 “ the Ground; and after having committed a
 “ thousand Outrages against them, left a great
 “ Number of them a Prey to the devouring wild
 “ Beasts.

* *M. Arnauld.*

X

„ The

“ The Learned of *France* may be compared to
 “ Birds whose Wings are clipp’d, so that they can-
 “ not soar above a certain Pitch. Whatever be the
 “ Genius of this Nation, it puts such an Air of
 “ Constraint upon their Writings, as cramps both
 “ the Author and the Reader. Several Learned
 “ Men have recourse to foreign Printers, to pre-
 “ vent their falling into these Imperfections, and
 “ that they may express their Thoughts more na-
 “ turally; but their Books are looked upon as prohi-
 “ bited and infected Goods, The Guards are watchful
 “ on the Frontiers of the Kingdom, to see that
 “ none are imported; and if any force a Passage
 “ into it, it is by Craft and Slyness.

“ This perpetual Curb hinders the Assemblies of
 “ the Learned from producing perfect Performances.
 “ There are several Societies at *Paris*, that have the
 “ Name of Academies, of which the chief and the
 “ most eminent is the *French Academy*, though
 “ hitherto it hath produced nothing but a System of
 “ Compliments. It consists of forty Persons, who
 “ meet three times a Week, and pay their Atten-
 “ dance very regularly, because the King causes a
 “ Silver Medal to be given to every one that comes,
 “ the Medals of those that are absent being bestowed
 “ upon them who are present. Their Meetings,
 “ for near fourscore Years past, have been spent
 “ in Harangues of Congratulation and Reception,
 “ and in praising each other to the Skies. They
 “ applaud one another for their Talents and their
 “ Merit, and then return home. They are some-
 “ times taken up in spelling a Word or a Syllable;
 “ upon which Occasion the whole Academy la-
 “ bours, disputes, and studies for about six Months,
 “ and then pass a Sentence, which condemns
 “ some Expression to Death; but it often happens
 “ that the Publick has so little Regard to its Judg-
 “ ment, that so much Care and Pains are of no
 “ avail.

“ avail. This Academy was fifty Years about a
 “ Dictionary, of which they gave prodigious Enco-
 “ mia before-hand, but when it came out ’twas
 “ universally despis’d. That which compleatly
 “ ruined its Character, was another Dictionary com-
 “ pos’d by only one Member of the Academy,
 “ which was printed at the same Time, and gene-
 “ rally liked. The Academy was resolv’d to re-
 “ venge their injured Honours, and to ruin the
 “ Man effectually; and therefore they expell’d
 “ from their Body an Author, * who had been guilty
 “ of no other Crime than meriting the Esteem of
 “ the Publick.

“ In *Lewis XIV.* his Time, all the great Men
 “ were Members of this Academy, and admit-
 “ ted by his Orders; but since his Death they have
 “ been succeeded by a Rabble of Ecclesiasticks,
 “ Prelates, and Fops: Nay, they have admitted
 “ † Stage Players into their Assembly, and pre-
 “ ferred two or three Buffoons, and Merry-An-
 “ drews to five or six Men of the first Class,
 “ whom they have for ever excluded from their
 “ Body, for having banter’d a Behaviour so ridicu-
 “ lous. There’s a second Literary Society, call’d
 “ the *Academy of Sciences*, a Society which deserves
 “ unfeigned Praises. The Members Time is taken
 “ up in profound and useful Studies, tho’ they can-
 “ not carry their Reflections on Metaphysics be-
 “ yond a certain Point. They make a thousand
 “ Discoveries every Day in Astronomy, Physick,
 “ &c. which are useful, necessary, and curious.
 “ If the Learned, who compose this Assembly, were
 “ not cramped and restrain’d, I doubt not but they
 “ would publish to the World such Master-Peices
 “ in the Arts and Sciences as would soon open the

* *Mr. Furiere.*

† *The French Commedians.*

“ Eyes of the Deluded ; but Ignorance has in this
 “ Kingdom a firm Support from the Monks : For
 “ ’tis their Interest that the People should not see
 “ clear, because they would then know the Tricks
 “ and Cheats of those false Doctors, and of this,
 “ the Ruin of their Opinions, and of their Credit,
 “ would soon be the Consequence.”

A second Extract shall be a Part of the sixth Letter from *Jacob Briso* to *Aaron Monceca*. This Epistle is dated from *Rome*, concerning which Place *Jacob* writes to his Correspondent as follows.

“ Three sorts of People are almost the only In-
 “ habitants of this City, viz. Friars, Painters and
 “ Whores. It is as rare to meet with a Shoemaker,
 “ a Taylor, and a Merchant at *Rome*, as it is to
 “ meet with a Priest and a common Strumpet in
 “ other Countries. The *Nazarene* Doctors here
 “ teach the People that there is but one God.
 “ They homage him as a great King, compose a
 “ amagnificent Court for him, and give him
 “ great Number of Princes and Lords to adorn it;
 “ and the Clergy are the Men in whom the Right
 “ of granting the Letters Patent to those who are
 “ to enjoy those Posts is vested. As the said Em-
 “ ployments are sold very dear, and the Sovereign
 “ Pontiff finds his Account in the Sale, he takes
 “ care every now and then to make numerous Pro-
 “ motions ; which in the *Nazarene* Terms are
 “ called, *The Canonizing of Saints* ; the Writ for
 “ which Purpose costs 100000 Crowns *per Head*.
 “ They whose Heirs are able to give such a Sum
 “ are exalted to this high Rank ; but others, who
 “ have poor Families, let their Merit be ever so
 “ great, are content with being *Beatified*. The
 “ former of these may be compared to Dukes, and
 “ the latter to Marquisses. They are all noble,
 “ but different in Dignities. Consequently, my
 “ dear *Aaron*, if thee and I should die *Nazarenes*,
 “ what-

“ whatsoever Esteem we may have lived to acquire
 “ upon Earth, we could never expect to be higher
 “ than the Rank of Marquisses in Paradise.—

“ I have found a notable Resemblance between
 “ the Government of *Rome* and that of *Constanti-*
 “ *nople*. As soon as a Person is promoted to the
 “ Dignity of a Grand Vizier, all the Creatures of
 “ his Predecessor are displaced, and often disgraced.
 “ He gives and sells all Employments. So it is
 “ here. No sooner is the Pontiff dead, but his
 “ Nephews lose all their Credit. The Kindred of
 “ the new one assumes the Reins of Government,
 “ and sell and grant Offices. The Vizier compels
 “ the Bashas to make him considerable Presents;
 “ the Bashas make themselves Amends by extorting
 “ others from the Governors of Towns, who, to
 “ raise the Money, fleece and oppress the People.
 “ The Sovereign Pontiff demands a Tribute of
 “ the Prelates.* These lay considerable Taxes on
 “ the Priests; and the Priests make the People
 “ pay even for the Ground which serves them for
 “ Burial.

“ I will push this Parallel farther, and thou wilt
 “ find it as true. When the Grand Signior wants
 “ Money, he sends a Ring of Hair of his own
 “ making to the Basha of *Cairo*, and a Bow or a
 “ Javelin to the Basha of *Smyrna*. The Honour
 “ of receiving such a Present is always required
 “ with a great many Purfes from the Person to
 “ whom it is sent. The Sovereign Pontiff behaves in
 “ the same manner. It is true, he does not employ
 “ himself in manual Operations like the Sultans,
 “ and therefore sends neither Bow nor String; but
 “ he directs a Writing to all the subaltern Pontiffs,
 “ by which every *Nazarene* to whom they distri-
 “ bute it, on the Payment of a certain Sum of

* The Bulls for Bishopricks.

“ Money, is dispensed from a certain Article of
 “ Religion, as eating no Flesh, fasting during
 “ *Lent*, &c. There are a great many People who
 “ for their Convenience buy this Merchandise.
 “ There is another of a greater Price, but not so
 “ commonly sold, which is negotiated when Per-
 “ sons are to marry one of their Kindred. Besides
 “ the Merchandise of this sort, which cannot be
 “ had, if not paid for according to the Tariff at
 “ which they are fixed, there’s a great many other
 “ things the Price of which go under the Denomi-
 “ nation of Alms.

“ In order to stir up the Charity of the *Naza-*
 “ *renes*, the Pontiff every now and then opens the
 “ Gates of Heaven. Formerly this happened but
 “ once in a hundred Years. Indeed when it was
 “ perceived that Men did not live so long, this
 “ Ceremony was performed every twenty-five Years,
 “ and sometimes they did not stay till that Time
 “ was expired. It must not be imagined that the
 “ Road to Heaven is absolutely shut up at other
 “ Times, but the Passage is narrower, and the Im-
 “ posts paid for entering it are the more considera-
 “ ble. During the Jubilee, Paradise is a free Fair,
 “ and the Custom-house Duties are abated one half.
 “ As soon as the Days of Privilege are expired,
 “ the same Duties and Customs are renewed as
 “ before.

“ The other Day I went to see the Temple
 “ of *St. Peter*, the Grandeur, Magnificence and
 “ Regularity of which stately Building are ama-
 “ zing to behold. Its Splendor put me in mind
 “ of the famous Temple of *Jerusalem*, of which
 “ we have a Description in our Books. As I was
 “ surveying the Beauties of this of *St. Peter*, I saw
 “ five or six Priests sitting in little wooden Boxes,
 “ with long Wands in their Hands, with which they
 “ touched the Heads of those within their Reach,
 “ who,

“ who, as they passed by, bent the Knee. I in-
 “ quired what this Ceremony was: *These Men*, said
 “ they, *are grand Penitentiaries; they have a Right*
 “ *to absolve from all Sins: And as it would be im-*
 “ *possible for them to hear the Crimes of People of*
 “ *all Nations in the World that come to them for*
 “ *Confession, they wash and cleanse the Soul from*
 “ *its Impurities, and purge it from Crimes, by touch-*
 “ *ing the Head with the End of their Wand.* I
 “ thought this a ridiculous Ceremony; however, I
 “ did not say a Word.

“ From St. Peter's Church I went into another
 “ just by it, and while I was viewing it, two Men
 “ attended me with a Plate, and asked me to be-
 “ stow something for the Support of St. James.
 “ Being always ready to relieve the Unfortunate, I
 “ put my Hand in my Pocket, and gave them a
 “ *Testoon*. But as soon as I was got into the Street,
 “ I desired a Merchant of my Acquaintance, that
 “ went along with me, to tell me who that St. James
 “ was that was in such Want, and whether that was
 “ he to whom I had given the Alms. After he
 “ had laughed heartily at my Question; *This*
 “ *St. James* (said he) *who you think is in Want, is a*
 “ *Saint that lacks for nothing; for it is above 1600*
 “ *Years that he has been dead. And why then,* said
 “ *I, do they beg Relief for him? It is,* said he, *for*
 “ *the Maintenance of the Priests who serve in his*
 “ *Temple.* I presently perceived that this was one
 “ of the Methods made use of by the Monks to
 “ get Money, of which till then I had no Notion.
 “ To be sure there are many others too that I know
 “ nothing of, and which I will impart to thee when
 “ I find them out.

“ This Temple of St. James was formerly but
 “ a Chapel, and owes its Building to a Miracle.
 “ When St. Peter's Church was finishing, all the

“ Columns and Capitals which were carried to
 “ adorn that famous Edifice, passed by St. *James's*
 “ Gate, who, for a while, put up with that little
 “ Respect which was paid to him, hoping that
 “ when the said Church was built, they would think
 “ of a better Lodging for him. As he saw, in
 “ Process of Time, that the *Romans* did not think
 “ of him, he resolved to take what they would
 “ not give him ; and one Day seeing two Pillars
 “ of Marble Granite which two Carts were carry-
 “ ing to St. *Peter's* Church, he liked them so well,
 “ that he formed a Design to make them his own.
 “ He waited till they came near his Gate, and then,
 “ by his almighty Power, he deprived the Horses
 “ of their Strength, so that they were not able to
 “ draw their Burden. The Carter, who knew no-
 “ thing of St. *James's* Contrivance, smacked his
 “ Whip, and swore bitterly, but all would not
 “ avail to make the dumb Creatures stir ; so that
 “ it was supposed they were quite tired, and six
 “ more Horses put to, but 'twas never the better. At
 “ last they put a hundred to each Cart, yet they could
 “ not stir a Foot forward, till somebody of more
 “ Sense than the rest discovered St. *James's* Design,
 “ and said they must be drawn to the Gate of his
 “ Church, To make the Miracle the more evi-
 “ dent, they left but two Horses in each Cart,
 “ which went a full Trot, and as if they had no
 “ Load, to carry the Pillars which *James* had a
 “ Fancy for to his Chapel ; which was soon after
 “ pulled down, and a Temple built, wherein they
 “ were placed. Prithee, send me Word if thou
 “ seest or hearest of any thing near so absurd as this
 “ in *France* ; how happy is it for us, dear *Monceca*,
 “ that we were born *Jews*, such Chimera's never
 “ find Room in our Imagination ; and under what
 “ Mask soever Imposture and Ridicule appear be-
 “ fore us, we never adopt them for Miracles. Fare
 “ thee

“ thee well, and may the God of *Israel* crown thee
“ with Wealth and Abundance.

I will adjoin to these one or two other Examples, which, with the foregoing, will be sufficient to answer the Purpose for which they are designed.

In the twenty-seventh Epistle we have *Aaron Monceca's* Political Reflections on the State of the inferior People in *France*. They are dated from *Paris*, and addressed to *Isaac Onis* at *Constantinople*. Here are some of them.

“ The Commonalty are not Slaves to the Nobility in this Kingdom as they are in *Germany* ;
“ nor, on the other hand, are they so free as they are in *England*. Their Situation is in a just Medium, which screens them from the Persecutions of a Number of petty Tyrants, and retains them within due Bounds, and hinders them from being so insolent and brutish as the Populace are too apt to be. The too great Privileges of the *English* render them intolerable. The common People, who are ever at Liberty to do what they list, being accustomed to see all stoop before them, are prone to create Changes and Catastrophes like to those which are occasioned by the Revolt of the Janizaries.

“ In *France* the People submit to the Obedience due to the Sovereign, and are the King's Subjects without being the Nobility's Slaves. A Lord, at his own Manour, has no Right to the Estates or Persons of his Vassals. If they do but pay him the Rents, Tenths, &c. which they owe him, he has no Right to molest them. They are subjects to the King, and under his Protection. If they offer to commit any Violence against them, or demand any thing unreasonable of them, they have Recourse to regular Justice;
“ and

“ and it very often happens, that a Nobleman is
 “ cast by his Vassal.

“ Yet for all the Care that is taken in this Coun-
 “ try to hinder the common People from being
 “ trampled on by the Nobility, they are always put
 “ in Mind of the Respect due to those Persons
 “ whose distinguished Rank is owing to their Birth.
 “ They are taught to preserve the Regard that is
 “ due to them; and tho’ it is not designed that
 “ they should be Slaves, yet it is expected that they
 “ should submit with Decency, and observe a cer-
 “ tain Subordination, which is necessary to the
 “ Peace and Welfare of the State. Too great
 “ Power in the People is as bad an Extreme as the
 “ despotick Power of a King.”

Towards the Beginning of this Article I suggest-
 ed, that there were Passages in these Letters, which
 seemed to have no friendly Aspect on the Christian
 Revelation: The following Extract, which I shall
 close with, is, if I mistake not, of that Nature.
 In the XXXVIth Epistle, *Aaron Monceca* writes
 thus to *Isaac Omis* at *Constantinople*.

“ I am able to converse freely with thee, and to
 “ enjoy that Pleasure, which renders the Conversa-
 “ tion of Philosophers so charming. Thou per-
 “ mitteest me to lock up my most secret Thoughts
 “ in thy Breast, and art not offended at certain
 “ Doubts which I discover to thee. Tell me, dear
 “ *Isaac*, art thou really persuaded, that the *Israelites*
 “ are the only People in the World, who will be
 “ Partakers after Death, of the Glory of the Al-
 “ mighty? * For my part, I believe this to be a
 “ mistaken Opinion, and when thou hast duly con-
 “ sidered the Matter, thou wilt be of the same
 “ Mind. Is it possible, that a merciful God could

* Whatever is said here of *Judaism*, may be applied to *Chri-
 stianity*, which, no doubt, is the thing here intended.

“ create

“ create so many Millions of Men with a Design to
 “ make them for ever-miserable? Could they them-
 “ selves chuse, whether they would be born of the
 “ Tribe of *Yacob*; and ought they to suffer Punish-
 “ ment for the Thing which was not in their Power
 “ to prevent? Thou wilt answer perhaps, that we
 “ do not know the immense Secrets of God, that
 “ 'tis impertinent for a finite Creature to go about
 “ to dive into the profound Mysteries of the infi-
 “ nite Creator. But this Question is not a Myste-
 “ ry, it being as evident as our Existence, and as
 “ easy to demonstrate.

“ I don't believe that thou deniest this Principle,
 “ that God being sovereign Goodness, nothing is
 “ good, nothing is just, farther than it approaches
 “ to and resembles his Justice and Goodness. I
 “ am also going to lay down a second Principle,
 “ as certain as the first. Our Reason is a Gift
 “ from God, who cannot deceive us. 'Tis a Pre-
 “ sent that he has made to us, to enable us to know
 “ and serve him. If this Reason in the most evi-
 “ dent Cases misled us, God would deceive us,
 “ which cannot be maintain'd, God being the
 “ Truth itself.

“ Now this Reason tells me, and clearly de-
 “ monstrates it, that 'tis inconsistent with Justice,
 “ that a Person should be punished for an involun-
 “ tary Crime, and a Crime in which he has no
 “ Share.

“ Lay aside for one Moment, dear *Isaac*, the
 “ Prejudices imbib'd in thy Childhood, and look
 “ with a philosophical Eye upon an honest *Naza-*
 “ *rene*, who lives in the midst of *Paris*. He be-
 “ lieves and serves the same God as we do. —
 “ He is brought up in Prejudices, which induce
 “ him to think our holy Law is fulfilled, and on that
 “ which he professes, as the new Covenant. Thou
 “ knowest the Power of Prejudices, and of the first

“ *Ideas*

“ *Ideas* with which we are inspired. — Why
 “ should’st thou think, that God would bind this
 “ *Nazarene* by such strong Bands, and hinder him
 “ from entering into the Faith of *Israel*, only to
 “ have the Pleasure of destroying him.

“ I am astonished when I read in some of the
 “ *Nazarene* Books this impious Principle, that
 “ there’s a Necessity for some People to be damn’d
 “ for the Glory of God, just as Kings have
 “ Slaves to work at the Oar for the Glory of their
 “ Majesties. Has God, that immense Being, who
 “ out of nothing made every thing, who can in an
 “ instant annihilate the Universe, has he need of
 “ the Torment of any unhappy Creatures for his
 “ Glory? His Wrath does not fall upon Crimes
 “ which are owing to invincible Ignorance. — We
 “ are all the Children of *Adam*, and equally the
 “ Creatures of God. It was in his Power to have
 “ made all Mankind *Israelites*. What did he form
 “ *Nazarenes* and *Musselmens* only to make them
 “ miserable? And can the sovereign Goodness take
 “ Delight in Injustice and Cruelty?

“ I know that our Rabbies make it an essential
 “ Article of our Religion, that the *Nazarenes* are
 “ reprobated; but I divest myself of that Authority
 “ which they formerly acquired over my
 “ Mind. Sound Philosophy teaches me to examine
 “ an Opinion before I embrace it. When I was
 “ young I suffer’d myself to be led by Fear and
 “ Weakness into the Belief of every Thing taught
 “ by my Nurses, Parents, and Masters. Age has
 “ taught me to reform my Understanding, and to
 “ make an exact Review of all the Opinions I ever
 “ entertain’d. I gave Credit to the Rabbies no farther
 “ than as their Decisions agree with the clear
 “ and distinct Ideas which I have received immediately from God.

“ When

“ When I see a Number of People in any Coun-
 “ try making Profession of a different Religion;
 “ when I know them to be all honest Men; when
 “ I examine their Manners, and find them full of
 “ Candour and Sincerity, I can’t imagine that God,
 “ who is just in his Decrees, and gracious in his
 “ Mercy, should punish such Men who, acting in Obe-
 “ dience to the *internal Legislator*, I mean *the Law*
 “ *of Nature*, and that of Conscience, have been
 “ guilty of no other Crime, than conforming to
 “ the Religion of their Ancestors, in which they
 “ were born.

Towards the End of this Letter there are some
 Insinuations, tending to weaken the Authority of the
Mosaick History. I dont take Notice of them for
 their Novelty; for on the contrary they are rather
 stale and trite; only borrowed from *Manetbo*, *Cba-*
remou, and *Tacitus*, and have been urg’d and refu-
 ted over and over again: But they serve, as all the
 foregoing Citations, to vouch the general Character
 I gave of these Epistles, when I entered on the
 Account of them; and I am willing to exhibit my
 Author in as many Lights as will consist with the
 Brevity I am tied to. He says, still in the Person
 of *Aaron*,

“ We [*Jews*] always had a Haughtiness and a
 “ Pride, which have drawn on us the Hatred of all
 “ other People. We, even to this Day, retain the
 “ same Faults; and though we are dispers’d all
 “ over the World, tho’ we are the Objects of the
 “ Contempt, Hatred, and Banter of all Nations,
 “ yet we have not altered our Way of thinking.
 “ What can give Occasion for this Vanity I know
 “ not. ’Tis true that our Ancestors appeared upon
 “ the Stage of the World with very great Splen-
 “ dour, in the Time of *Solomon*, and some other
 “ victorious Kings: But they were very often
 “ humbled, and carried into long and severe Cap-
 “ tivities

“ivities by the *Persians* and *Assyrians*, and afterwards subdued by the *Greeks*, and destroy'd by the *Romans*.

“We have always been the Sport of all Nations; and if we go back to the remotest Ages, even to those before our Departure from *Egypt*, we shall find Characters of our People that are not very advantageous. We read in the Fragments that are left by *Manetho*, the *Egyptian* Priest, that in the Reign of *Amenophis*, a Company of nasty Leprous People went out of *Egypt*, under the Conduct of *Moses*, to go and settle in *Syria*. The Testimony of this Author is confirmed by that of another celebrated Author among the *Greeks*, who says that 250000 Lepers were banish'd out of *Egypt* by Order of *Amenophis*. Several other Histories there are, that indeed differ as to the Name of the King who reign'd at the Time of the *Jews* Departure, but they are all agreed as to the Scabs and Boils with which they were for the most part covered. *Tacitus*, the famous *Roman* Author, speaks at large of this Matter, and corroborates the Opinion of the other Authors. We ought not therefore to be quite so vain, and instead of despising other Nations on Account of the Favours which God has distributed to ours, we should remember that 'tis a Proof of his Sovereign Goodness, which raises up the Humble, and pulls down the Mighty. Thus God, to display the Greatness of his Mercy, was pleased to single out the vilest and the most ungrateful of the People, of which the Backslidings and Murmurs of our Fathers in the Wilderness are plain Proofs.”

T H E



THE
HISTORY
OF THE
WORKS of the LEARNED.

For NOVEMBER, 1739.

ARTICLE XXIV.

MEMOIRS of the Duke de Ripperda: First Ambassador from the States-General to his most Catholick Majesty, then Duke and Grandee of Spain; afterwards Bashaw and Prime Minister to Muly Abdalla, Emperor of Fez and Morocco, &c. Containing a succinct Account of the most remarkable Events which happened between 1715 and 1736. Interspersed throughout with several curious Particulars relating to the Cardinals DEL GUIDICÉ and ALBERONI, the Princess of URSINS, Prince CELLAMERE, the Marquis BERETTI LANDI, M. DE SANTA CRUZ, and other Persons of Distinction in the Spanish Court. As also a distinct and impartial Detail of the Differences between the Courts of London and
Y Madrid;

Madrid; with many authentick Memorials, and other valuable Papers. London: Printed for J. Stagg in Westminster-Hall, and D. Brown at the Black Swan without Temple-Bar, 1740. Octavo. Pages 344, besides Appendages.



HISTORICAL Accounts, as our Author says in his Preface, of Ambassadors, Statesmen, and Prime Ministers, their Negotiations, Schemes and Successes, as they are curious in their Incidents, instructive in their Natures, and absolutely necessary for the Knowledge of History, have been always honoured by a favourable Reception; especially where they have been written with Candour and Integrity, with a View of setting Truth in a full Light, without Shade and Disguise. These, he would have us believe, are the Characteristicks; this the Intention of the Work he has presented us. Flattery or Prejudice, he presumes to say, had no Share therein; and he depends for its Protection only on the Love of Truth, and the Desire of supporting it.

We must agree with this Writer, that there are many Circumstances attending the Story of the Duke de Ripperda's Life, which render it extremely worthy of Notice; several Things in which we of the *British* Nation are interested in a very especial Manner; and we must own, that he seems to have had a very full Intelligence of them, to have been furnished with a good Stock of Materials, and that he has put them together with some Grace and Symmetry. Whether all the Particulars he advances can be supported with authentick Vouchers, is what cannot very easily be determined; and the Generality of Readers must take his own Word, that

that he has in no respect mislaid them, and that several Incidents of his Narration, which are certainly of a very private Nature, are not the Manufacture of his own Imagination: Something of this kind is hardly avoidable in Compositions of this Nature; and when the main Facts are not thereby disguised, but rather enlivened and adorned, it is at least very excusable.

It cannot be denied, that these Memoirs have sufficient Advantages to recommend them; seeing, to use the Words of the Compiler, they contain as curious, as entertaining, and as instructive Transactions, as any this Age hath produced. “ In them we behold a Man distinguished by Birth, “ endowed with great Parts by Nature, liberally “ educated, introduced happily into the World, “ and rising after he was so introduced by dint of “ his own Merit; I say, such a Person we see rejecting a Religion which was not the Effect of “ his Nurse’s Dictates, but of his own mature “ Choice, abandoning that Country which had honoured him with great Employments, and doing “ all this for the sake of making Court to arbitrary “ Powers, and from the bare Hopes of obtaining “ a Share therein. The same Man, we see thrown “ from all those glittering Expectations, and retiring with all the Firmness of a Philosopher, “ reposing himself in the pleasing Solitude of a “ Country-Life, and behaving as if his Ambition “ had been lost with his Fortune. Suddenly we “ behold him returning again to Courts, soliciting “ and receiving Favours, if Trouble and Fatigue “ deserve that Name; and rising by a quick Succession of Dignities to that lofty Seat, which “ could alone gratify his Lust of Dominion. There, “ when we look up to him, we no longer discern “ those good Qualities which hitherto, by their “ Lustre, hindered us from hating his Vices. We

“ perceive him haughty, insolent, and capricious,
 “ spurning the Nation which had lifted him up to
 “ such an Height, and losing the Reverence due
 “ to those who had led him to this envied Great-
 “ ness. From thence we see him falling like a
 “ Meteor, pursued by the merciless Rage of a dis-
 “ tracted People, hurried to a Prison, and forgot-
 “ ten there by his Friends, his Wife, and even
 “ Justice herself. Escaping by the Aid of a love-
 “ sick Woman, flying, with the Dart of Revenge
 “ sticking in his Heart, to *England, Holland, Bar-*
 “ *bary*; there forgetting his Honour as a Gentle-
 “ man, and his Faith as a Christian, submitting
 “ to be circumcised, and rising once more at the
 “ Expence of his Religion. Again imperious,
 “ again insolent, again hated, degraded again, and
 “ reduced to the State of a private Man; his
 “ Head secured by his Arts, his Safety obtained at
 “ the Expence of his Loyalty; Indolence succeed-
 “ ing to Ambition; of a Statesman he becomes a
 “ Debauchée. Then, by the gradual Approaches
 “ of Death awakened from his Insensibility, we
 “ see him become a Gentleman, a Man of Honour,
 “ and a Christian; condemning his Errors, la-
 “ menting his Wickedness, and leaving the Exam-
 “ ple of his Misfortunes, as the best Legacy, to his
 “ Children.

Sure! as our Author adds, there is Variety enough
 in this! and in the present Age Variety alone is fre-
 quently a sufficient Recommendation. But here,
 he affirms, there is Verity also: “ His Relation
 “ containing nothing that is not to the best of his
 “ Knowledge strictly true; nor is the Truth ever
 “ heightened or exaggerated for the sake of moving
 “ the Passions, or pleasing the Imagination.”

ARTICLE

ARTICLE XXV.

An incorrect Sketch of this Article was communicated to us by Dr. ANDERSON himself, a little before his Decease.

The new Book of CONSTITUTIONS of the ancient and honourable Fraternity of FREE and ACCEPTED MASONS: Containing their History, Charges, Regulations, &c. Collected and digested by Order of the Grand Lodge, from their old Records, faithful Traditions and Lodge-Books. For the Use of the Lodges. By JAMES ANDERSON, D. D. London: Printed for Brothers Cæsar Ward, and Richard Chandler, Booksellers, at the Ship without Temple-Bar, and sold at their Shops in Coney-Street, York, and at Scarborough-Spaw, 1738. In the vulgar Year of Masonry 5738, in Quarto. Pages in all 242.

THIS Book is dedicated to his Royal Highness the Prince of *Wales*, who is a Master-Mason, and Master of a Lodge. The Author, in his Epistle to the Reader, informs us, that though the Free-Masons had always a Manuscript Record of their Constitutions, they had none in Print, till the present Duke of *Montague*, when Grand Master, ordered him to publish one with an exact and full Chronology. That Impression contained much less than the present, in which are many considerable Improvements. The historical Part is regulated by the Chronology of *Usher*, *Spanheim*, *Prideaux*, &c. The whole is divided into three Parts, each consisting of seven

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Chap-

Chapters; all which are preceded by the Sanction of the Grand Lodge. In the first Part the Author has presented us with the History of Masonry, from the Creation, till good old Architecture, demolished by the *Goths*, was revived in *Italy*.

He shews, that the Almighty Architect of the Universe inspired *Adam* with Geometry, which he retained even after the Fall, and taught his Sons the great Use of it in Architecture; so that both the Branches, of *Cain* and *Seth*, cultivated the royal Art of Masonry down to the Flood; that *Noah* and his three Sons brought it over the Deluge, and that Patriarch communicated it to his growing Offspring, till he ordered them to disperse and replenish the Earth; that resolving to keep together, they chose *Nimrod* to be their Chief, and, as their Grand Master, he employed them to build a City and a Tower, and to fill the large Vale of *Shinar* with Buildings, till their Vanity provoked their Maker to confound their Devices, and so the Place was called *Babel*, i. e. Confusion; at which Time the general Migration from *Shinar* commenced, and the Signs and Tokens were settled, whereby the Masons that had been in *Shinar* might converse together in distant Climes; according to the Masons Traditions.

After the *Migration*, the Author follows *Mitzraim* into *Egypt*, and displays the early fine Taste of the *Egyptians* in their amazing Architecture, as if all the People had joined in that grand Design. He next shews that *Shem* and his Race, down to *Abraham*, were excellently skilled in Geometry, and so down to *Moses*, the Grand Master of *Israel*, who raised the lovely Tabernacle (afterwards the Model of *Solomon's Temple*) which exceeded all those of the Heathens in Wisdom and Beauty, though not in Strength and Dimensions. Having briefly mentioned the founding of *Troy*, *Sidon*, *Tyre*, and *Carthage*,

ibage, the Temple of *Jupiter Hammon*, and that of *Dagon* at *Gaza*, pulled down by *Samson*, with the curious Buildings of *Abibalus* King of *Tyre*, and his Son King *Hiram*; he goes on to speak more fully, and in a more pompous Style, of Grand Master *Solomon's* Temple, who employed 113600 Masters and Craftsmen, with 70000 Labourers, at a prodigious Expence, in the Structure of it; so that no Fabrick was ever like it for Wisdom, Strength and Beauty, Gold, Jewels, Diamonds, and other precious Stones; it being indeed the chief of the Wonders of Art since the general Migration. Then touching upon the other amazing Buildings of *Solomon*, the Author intimates that his Masons travelled through the Earth with the high Taste of Architecture and the Secrets of the Fraternity, which they taught the Free-born only, and so were called Free-Masons; and the *Gentiles*, their Scholars, made large Improvements in the royal Art; as did the *Syrians* at *Damascus*, and the *Lesser Asiaticks* in their merchantile Cities, particularly at *Ephesus*; where, the old Temple of *Diana* being burnt about thirty-four Years after *Solomon's* Death, the Kings of *Lesser Asia* employed the Disciples of *Solomon's* Travellers to rebuild it with far greater Magnificence. Those Travellers also instructed the *Affyrians*, who cultivated the Art at great *Nineveh* down to the Days of the learned *Nabonassar*, who, upon the Destruction of *Sardanapalus*, became King of *Chaldea*, and built his new Capital *Babylon*.*

* The 19th Page of the *Constitutions* is almost entirely Margin, and taken up with the Genealogy of *Tiglath Pulefer* (one of the Conspirators against *Sardanapalus*, and his Successor in the largest Portion of the *Affyrian* Empire) till his Race was extinguished by *Nabopolassar*, the Father of *Nebuchadnezzar the Great*, and Great Grandfather of *Belshazzar*; who was slain by *Cyrus*; and with a List also of the *Median* Kings down to *Cyaxeres II.* Uncle and Father-in-Law of *Cyrus*.

Our Author next shews that the Art was propagated not only in the Eastern *Asia*, but also West of the *Assyrian* Bounds, even as far as *Greece*, *Italy*, *Spain* and *Gaul*, while *Britain* was unknown; and returning to *Asia*, he mentions with Grief the Destruction of *Jerusalem* and *Solomon's* Temple by *Nebuchadnezzar*, who yet afterwards proved an excellent Grand Master, by encouraging the Craftsmen of all Nations in raising the Walls, the Palaces, the Hanging Gardens, and other Decorations of *Babylon*, till his Pride provoked God to afflict him with brutal Madness. He makes appear that the *Medes* and *Persians* had shewn their great Skill at *Ecbatana*, *Susiana*, *Persepolis*, and many more fine Cities, before they conquered the *Assyrians*; that *Cyrus*, now King of Kings, upon founding the *Persian* Monarchy (before the Christian *Æra* 536) sent *Zerubbabel* to rebuild the Temple of *Jerusalem*, which was not finished before *Cyrus* died, and was retarded in the Reign of his Son *Cambyses*, who was intent upon the Conquest of *Egypt*, that had revolted under *Amasis*, the last of *Mizraim's* Race, and a great Encourager of the Craftsmen; that *Zerubbabel's* Temple was at last finished in the Reign of *Hystaspes*, under whom flourished the famous *Zoroastres* the Magician, whose Disciples retained many of the old Usages of the Free-Masons, till the *Mahometans*, those brutish Enemies to Arts and Sciences, prevailed. Having told us that *Xerxes* spared *Diana's* Temple at *Ephesus*, while he destroyed all the other idolatrous ones in his Way to *Greece*, our Author extolls *Artaxerxes Longimanus*, his Son and Successor, for the Edict he issued about Drinking at his great Feast, viz. that none should be compelled, as had been the Practice, but every one drink as he pleased. This *Artaxerxes* he evinces to be the *Abasbuerus* that married Queen *Hester*, who sent *Ezra* to build Synagogues throughout *Judea*, and *Nebemiab* to rebuild

rebuild the Walls of *Jerusalem*. We here also see that *Darius Notbus* allowed *Sanballat* to build the *Samaritan Temple* on *Mount Gerizzim*; that in the Reign of *Artaxerxes Mnemon*, the brave *Conon* rebuilt the Walls of *Athens*; and in the Reign of *Darius Ocbus*, *Mausolus* King of *Caria* dying, his mournful Widow and Sister *Artemisia* raised for him a most splendid sepulchral Monument of the finest Marble.

Nothing more material happening during the *Perſian* Monarchy, till it expired in *Darius Codomannus* (Before the Christian *Æra* 330) conquered by *Alexander of Macedon*, Dr. *Anderson* travels into *Greece*, where, as he ſays, we are all in Darkneſs, Fable, and Uncertainty till the *Olympiads*, the firſt of which he fixeth in the 35th Year of *Uzziab* King of *Judah*, before the Christian *Æra* 776. He proves that the oldeſt Buildings of the *Greeks* were not much prior to the Temple of *Zerubbabel*; for their firſt Philoſopher *Thales Mileſius* died about eleven Years only before the Decree of *Cyrus* for its Ereſtion, when his Scholar *Pythagoras* travelled into *Egypt*, and upon his Return became the Grand Maſter of an Academy or Lodge of Geometricians, to whom he communicated his amazing *Heureka*,* the Foundation of all Maſonry. And as Maſonry kept Pace with Geometry, the Lodges multiplied at *Sicyon*, *Athens*, *Corinth*, and the Cities of *Ionia*, till they compleated their beautiful *Doric*, *Ionic*, and *Corinthian* Orders, and abounded with the beſt Architects, Sculptors, Statuaries, Painters, and other fine Deſigners; ſo that the *Aſiatics* and *Africans* who had taught the *Greeks*, were, in their Turn, now re-taught by them. He obſerves, that the earlieſt *Grecian* Painters and other Deſigners are in the Liſt of ancient Maſons, (of ſeveral of which he has given an Account, in the Margin of his Book, down to *Alexander the Great*),

* Eucl. Lib. 1. Prop. 47.

who

who bred up many expert and ingenious Artists, though only from among the Sons of the Free-born, and who were therefore in *Greece* also called Free-Masons. But the Doctor will not allow *Alexander the Great* to be a Mason; because, when inebriated with Wine, to please a drunken Strumpet, he burnt *Persepolis*, a City of Palaces, which he deems it impossible for a Mason to have done in any Circumstances whatever.

After the Death of that Monarch, Masonry is traced under the *Seleucide*, Kings of *Syria*, at *Seleucia*, *Antioch*, the Grove of *Daphne* (wherein was the stately Temple of *Apollo* and *Diana*) and other Cities; and also under the *Ptolemaide*, Kings of *Egypt*, especially the three first. For *Ptolemy Soter* beautify'd *Alexandria*, where he built his Palace, the curious Musæum or College of the Learned, with the Library of *Brucheum*, that held 400000 valuable Manuscripts before it was burnt in the Wars of *Julius Cesar*. This Grand Master was the kind Patron of *Euclid* the Geometrician, *Straton* the Philosopher, and the many other Brothers that came to him from all the learned Nations of the Earth. His Son *Philadelphus* raised the great Tower of *Pharo*, founded the City of *Myos Hormus* on the *Red Sea*, built the Temple of the *Zephyrian Venus* in *Crete*, *Ptolemais* in *Palestine*, and *Old Rabbab* of the *Ammonites*, calling it *Philadelphia*. His Son *Euergetes* erected the Library of *Serapium*, that in Time contained above 500000 Manuscripts, which were afterwards all burnt in Ovens by the ignorant *Saracens*, to bake Bread for their Army, *A. D.* 642.

Euergetes being the last good Grand Master of *Egypt*, our Author conducts us over the *Hellefpont*, to view the Temple of *Cyzicus*, the curious *Eccho* of the Seven Towers, with a large Town-house without one Pin or Nail in the Carpenter's Work, or any Laces or Keys to bind the Beams and Rafter. Next we see the

the Great *Colossus* of *Rhodes*, the largest human Statue under the Sun, to whom it was dedicated, seventy Cubits high, striding in the Harbour's Mouth; also the Statue of *Jupiter Olympius* in *Achaia*, &c.

While the *Greeks* were thus propagating the noble Science, and raising it to the most exalted Pitch, the *Carthaginians* also became expert in all form of Masonry, as did the *Sicilians* likewise under the excellent and illustrious Grand Master of *Syracusa*, the learned *Archimedes*, slain in the Siege of that Place, to the extreme Sorrow of the *Roman* General *Marcellus*, who conducted it.

Our Author, wanting History, cannot show the Progress of Masonry in the North and West of *Europe* preceding the Conquest thereof by the *Roman* Armies; nor in the *East-Indies* before the Merchants and Missionaries travelled thither lately: but this, he says, in general we know, that wherever it prevailed, great Men were at the Head of it, and the Craftsmen were countenanced above all other Artists; even at length among the haughty *Romans*, especially after *Turrenus*, the last King of the *Tuscans*, bequeathed his Kingdom to them: For the *Tuscans* had long imitated the *Greeks* in Arts and Sciences, while the *Romans* affected nothing but War and Conquest; but now these, being instructed by the *Tuscan* Artists, cultivated the Sciences, and improved in Architecture; for *Marcellus* about this Time erected his famous Theatre, with a Temple to *Virtue*, and another to *Honour*; and when under *Scipio Asiaticus* they beheld with Astonishment the *Grecian* and *Asiatick* Buildings standing in full Splendor, they resolved to imitate the same; especially after the Destruction of *Carthage* and *Corinth*; before the Christian Æra, 146.

And here Dr. *Anderson* takes notice of several of the *Roman* Structures, as the Palace of *Paulus Æmilius*, the triumphal Arch of *Marius*, the three amazing Theatres

Theatres of *Scaurus*, the Library of *Lucullus*, the Theatre of *Pompey*, with his Palace and Temple of *Victory*, the great Circus of *Julius Caesar*, his fine Palace and lovely Temple of *Venus* : The Account of which brings the History of Masonry down to the End of the *Grecian* Monarchy, or the Death of *Cleopatra* and Conquest of *Egypt* by *Augustus*, the Year after the Victory of *Actium*, before the Christian *Æra* 30, when the *Roman* Imperial Monarchy began.

Rome was now, our Author remarks, the Center both of Learning and supreme Power, under *Augustus* the illustrious Grand Master, (as the old Masons call him) with his Deputy *Agrippa*, (who erected the grand Portico of the *Pantheon*) and his principal Warden the learned *Vitruvius*. This mighty Patron employed the Fellow-Crafts in repairing the publick Edifices after the Wars, and in building the Bridge of *Ariminum*, the Temples of *Apollo*, of *Mars the Avenger*, and of the *Rotunda*, called *Gallusio*, the great Forum, and his own principal Palace, the fine Mausoleum, the Statue in the Capitol, the curious Library, the Portico, and the Park : And the Eminent following his Example, built above an hundred marble Palaces, fit for the greatest Kings ; whereby, says our Doctor, many Lodges appeared in City and Suburbs of the *Free and Accepted Masons* ; so that *Augustus* justly said when a-dying, *I found Rome built of Brick, I leave it built of Marble!*

But before the Death of *Augustus*, we must travel into *Judea*, where the *Asmonean* Kings and Priests, as our Author shews, had been Grand Masters till *Herod the Idumæan Jew* came to be King ; who, after the Battle of *Actium*, being reconciled to *Augustus*, began to shew his mighty Skill in Masonry as an excellent Grand Master, by the splendid Theatre he erected in his Metropolis, and in rebuilding *Samaria*, (which he called *Sebaste*) with a little but most delicate Temple therein, like to that of *Jerusalem*.

salem. He made *Cæsarea* the best Harbour in *Palestine*, and built a Temple of white Marble at *Paneas*, together with the Cities *Antipatris*, *Phasaelis*, and *Cypron*, and the admirable Tower of *Phasael* at *Jerusalem*. But his most amazing Work was his rebuilding the Temple of *Zerubbabel*, founded before the Christian Æra seventeen Years : And this magnificent Design was finished in nine Years and six Months. *Josephus* describes it as he viewed it with the Additions built after *Herod* died, which, according to his Account, were a Number of the most regular and splendid marble Edifices that had ever been raised since the Days of *Solomon*. In the Margin of this Part of the Work, our Author has given us the Genealogy of the *Asmonean* Princes.

At last the Word was made Flesh, or the Lord *Jesus Christ*, *Immanuel*, was born, whom Dr. *Anderson* styles the Great Architect, or Grand Master of the Christian Church. This transcendent Event fell out in the Year of the *Julian* Period 4710, before the Christian Æra 3 : In the Year of Masonry, or *A. M.* 4000 : In the Year of King *Herod*, 34 : In the 26th Year of *Augustus*, after the Conquest of *Egypt*, and about a Month after the Demise of *Herod*. Four Years after the Birth of Christ, the Christian Æra begins, *A. M.* 4004, commonly called *A. D.* 1.*

When

* For the Explanation of this Matter, our Author refers to the second Page of his Work, where he notes, that the first *Christians* computed their Times as the Nations did among whom they lived, till *A. D.* 532, when *Dionysius Exiguus*, a Roman Abbot, taught them first to compute from the Birth of *Christ* : But he lost four Years, or began the *Christian* Æra four Years later than just. Therefore, though according to the *Hebrew* Chronology of the Old Testament, and other good Vouchers, CHRIST was truly born in some Month of the Year of the World, or *A. M.* 4000 ; yet these four Years added make 4004, not before the Birth of *Christ*, but before the *Christian* Æra, viz. 1739, for the true *Anno Domini*,

or

When he was going in his 18th Year, or *A. D.* 14, *Augustus* died: In the vulgar Year of *Masonry* 4014, though the accurate Year is 4018, when his Collegue *Tiberius* began to reign alone, in whose 20th Year, or the vulgar *A. D.* 34. the Lord *Jesus*, aged 36 Years and about 6 Months, was crucified by *Pontius Pilate*; but rose from the Dead on the third Day, for the Justification of all that believe in him.

From this Period our Author reckons according to the vulgar *Anno Domini*, and proceeds to shew how the *Augustan* Style was encouraged even by *Nero*, who raised his own Statue of Brass 110 Foot high, and a most glorious gilded Palace; and by *Vespasian*, who sent his brave Son *Titus* to take *Jerusalem*; when a Soldier, in the Sack of the Town, contrary to the express Command of that generous Conqueror, set Fire to the Temple, *A. D.* 70, after *Christ's* Crucifixion 36. *Vespasian* built the Temple of Peace, and his famous Amphitheatre; when the rich Composite Order was first used. *Titus* reigned but two Years: He built his triumphal Arch, and a stately Palace, and set up the Statue of *Labeon*, of one Stone. *Domitian* built the Temple of *Minerva*, and rebuilt that of *Jupiter Capitolinus*; which he overlaid with Plates of Gold: He also built a Palace more grand than that of *Augustus*: *Trajan* laid a wonderful Bridge over the *Danube*; built a noble Circus and Palace, two triumphal Arches, and erected his famous Column, well known to all *Connoisseurs*. *Adrian* built his *Moles Adriani*, and *Severus* his Co-

or Year after *Christ's* Birth, is 1742: But the *MASONS* being used to compute by the vulgar *Anno Domini*, or Christian *Æra* 1739; and adding to it not 4004 as it ought, but the strict Years before *Christ's* Birth, viz. 4000, they usually call this the Year of *MASONRY* 5739, instead of the accurate Year 5742; and we must keep to the vulgar Computation.

rimbian

cinthian Epizone; and so the royal Craft flourished down to *Constantine the Great*, Emperor, A. D. 306, who reared at *Rome* the last triumphal Arch in the *Augustan* Stile: For he removed his Throne to *Bizantium* (which he named *Constantinople*) with all the portable Monuments of Art from *Italy*, and the best Artists, to embellish his new Metropolis, that flourished till the Empire was partitioned between *Valentinian* in the West at *Rome*, and *Valens* in the East at *Constantinople*. This last was succeeded by *Theodosius the Great*, Patron of all the Designers and Operators, exempting all the Craft from Taxation. He stopped the Career of the Northern Nations, and united the Empire; yet again partitioned it between his two Sons, *Honorius* in the West, and *Arcadius* in the East, A. D. 395. Eighty Years after this the Inundation of the Northern People into *Italy*, forced *Augustulus* to resign the *Roman* Empire to them, A. D. 475, and spread Barbarity over the whole Face of it: But Arts and Sciences flourished at *Constantinople* under *Arcadius* and his Son *Theodosius* junior. *Totila* the third *Gothick* King of *Italy* maliciously designing to extinguish the Name and Memorial of *Old Rome*, set it on fire, when it continued burning thirteen Days: But *Justinian* I. in laudable Zeal for the Remains of the *Augustan* Stile, sent *Belisarius* to beat off *Totila*, and save as much of *Old Rome* as he could: This happened, A. D. 547, the Date of the total Departure of the *Augustan* Stile from the West.

It survived a-while however in the East, for *Justinian* expended 34 Millions of Gold in rebuilding the Church of *St. Sophia* at *Constantinople*; and his Successors upheld the Lodges there-till *Heracius* commenced Emperor, A. D. 610. The 12th Year of *Heracius*, A. D. 622, is the first Year of the *Mahometan* Hegira: Now the grand Design of the *Mahometans* was not
to

to cultivate Arts and Sciences, but to convert the World by Fire and Sword; so that Architecture in *Asia* and *Africa* suffered by them, as in *Europe* by the *Goths*. *Heraclius* was succeeded by his Offspring to the fifth Generation, even till *A. D.* 710, when the Iconoclastes commenced. And this is the Date of the Departure of the *Augustan* Stile from the East also, after the Havock of *Totila* 163 Years.

Thus that noble, that just and beautiful Manner was quite lost, and the very Principles thereof forgotten; for when the *Goths*, and those conquered by them, began to affect stately Structures, they wanted both Heads and Hands to imitate the Ancients, and hammered out a new Stile of their own, called the *Gothick*; the remaining Monuments of which, loaded with Improperities, are Evidences of the Ignorance of the Architects; while yet the Inventions of the Artists to supply the Want of good old Skill, with their numerous and costly Decorations to that Purpose, manifest their great Esteem of the royal Art, and have, it must be confessed, rendered their Structures very venerable and magnificent, though not imitable by those that have the true high Taste of the *Grecian* or *Augustan* Stile.

The Author next speaks of the Revival of Masonry, first in *Tuscany* by *Buschatto* the Greek, who began a faint Imitation of the Ancients at *Pisa*, *A. D.* 1013, after *Totila's* Havock 466 Years. *Il Buono* made a further Progress therein at *Ravenna*, 1152. *Oltromontano* and *Bonnano* did the like at *Pisa* 1174. The same may be said of *Marchione* of *Arezzo* 1216, of *James* the German at *Florence*, with his Son *Jacopo Arnolphi Lapo*, and the Painter *Cimabois*, who designed *St. Mary Delfiore* 1298.

But

But the first Prince that encouraged the Resuscitation of the Arts of Designing, was *Charles of Anjou* King of *Naples*, who employed *Cimaboius* and the *Pisans* to build an Abbey and a new Castle, and those *Connoisseurs* educated many others, till the *Florentines* arrived at a pretty good Imitation of the Ancients, *A. D.* 1300, after *Totila's* Havock 753 Years. Now *Giotto* and his Pupils formed an Academy of Designers, or a learned Lodge at *Florence*, who inlightened all *Italy*: *Laurentio Ghiberto*, one of them, designed the two brazen Gates of *St. John's*. Next appeared *Donatello*, and *Andrea Verrochio*, the Master of *Piedro Perrugino* and *Leonardo da Vinci*; also *Dominigo Ghirlandaio*, the Master of *Michael Angelo*.

Yet the *Gotbick* Stile was not quite left off at *Florence*, till *Bruneleschi*, having studied at *Rome* the Beauty and Accuracy of the old *Roman* Buildings there standing or prostrate, returned, and established the compleat Use of the *Doric*, *Ionic*, *Corinthian* and *Composite* Orders, *A. D.* 1400; after *Totila's* Havock 853 Years.

This happy Restoration of the *Augustan* Stile, was also much owing to the Princes of the House of *Medicis*; for *John de Medicis*, Duke of *Florence*, became the Patron or Grand Master of the aforesaid Lodge or Academy; and his Son *Cosmo I.* erected a fine Library of the best Manuscripts from *Greece* and *Asia*, with a curious Cabinet of the rarest and most valuable Things. His Grandson *Laurentio I.* enriched the same at a vast Expence, and built a great Gallery in his Garden for educating the more promising Youth, of whom young *Michael Angelo* was his Favourite. His second Son *John*, elected Pope *Leo X.* was a Grand Master in rearing the Cathedral of *St. Peter* at *Rome*. His Cousin *Julius*, elected Pope *Clement VII.* also carried on *St. Peter's* as Grand Master: And so that whole

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Family

Family thought it their Honour to encourage Arts and Sciences down to *Cosmo II.* created Great Duke of *Tuscany*, A. D. 1569, who was the *Augustus* of his Day as the Patron of true Architecture.

After the Revival thereof, A. D. 1400, *Leon Baptista Alberti* was the first Modern that wrote concerning it; and Pope *Julius II.* the Grand Master, appointed the learned Monk *Bramante* of *Urbino*, to draw the Design of *St. Peter's* at *Rome*, the largest and most accurate Temple now in all the Earth, founded A. D. 1507. *Raphaël* of *Urbino* succeeded his Uncle *Bramante* in the Direction of that most sumptuous Edifice, under Pope *Leo X.* Next after him the Supervisal of it was committed to *Jocunde* of *Verona* and *Antony San Gallo*, till Pope *Paul III.* employed *Michael Angelo*, who made a new Model thereof, and according to that carried it on till he died 1564. His Place was supplied by *Vignola*, who died 1573, and was followed by *Maderni*, who raised the famous Frontispiece of that vast Structure under Pope *Gregory XIII.* whose Successor Pope *Sextus V.* employed *Dominica Fontana*.

Many were the ingenious Cotemporaries of these great Masters, and some of them Dr. *Anderson* has mentioned down to *Andrea Palladio* at *Venice*, who died highly renowned, A. D. 1580. Thus *Italy*, as he says, was again the Mistress of the World, not indeed for imperial Power, but for the Arts of Designing, revived from *Gothick* Rubbish, and raised to an Eminence little inferior to that of their pristine State. With this Period he closes the first Part of his Treatise.

The second Part is the History of Masonry in *Britain* from *Julius Caesar* till the Union of the Crowns on the Death of Queen *Elizabeth*, A. D. 1603.

Caesar

Cæsar landed at *Dover* before the Christian *Æra* 55 Years, but reached no farther than *London*, having, as our Author shews, grander Designs to pursue. The *Romans* followed not his Tract till after 97 Years, when *Aulus Plautius* was dispatched hither by *Claudius*, who arrived here himself the next Year, and upon his Return to *Rome* sent *Officius Scapula*, who was succeeded by others, till *Vespasian* sent *Julius Agricola*, who penetrated to the *Isthmus*, between the *Forth* and the *Clyde*, where he built his Wall, to prevent the Northern Incurfions, which had been frequent and mischievous. But the People from that Side soon broke over it, and forced *Adrian*, in order to secure the *Roman* Provinces, to raise another Wall from *Tinmouth* to *Solway*. It is true, that afterwards *Lollius Urbicus* repulsed those fierce Intruders even beyond *Agricola's* Intrenchment. However, in their Turn, they forced *Virius Lupus* to purchase Peace with large Sums of Money. This Disgrace enraged the Emperor *Septemius Severus* to such a degree, that he came over hither with a Resolution wholly to extirpate them; but he could not effect it, and was at length forced to content himself with turning *Adrian's* old Rampart into a Stone Wall, called anciently *Murſewer*, or Wall of *Severus*.

But the *South Britons* were softened in their Manners, learned the Arts and Sciences of the *Romans*, their Masters, and beheld with Pleasure their Country, formerly all wild, now adorned with regular Cities, Forts, Bridges, Temples, Palaces, and commodious Mansions: And *Carausius* employed *Albanus*, a *British* Saint, to environ the City *Verulam*,* (now *St. Albans* in *Hertsfordshire*) with a Stone Wall: This holy Man, when he had so done, obtained a Charter for the Free-Masons, and gave them good Charges: And

* As the old Constitutions affirm.

so the *Britons* and *Romans* went on in cultivating Masonry of the best and most elegant Stile, till the Emperor *Honorius*, not able to defend *Italy* against the *Goths*, renounced his Sovereignty over *Britain*; and at last was forced to recall the *Roman* Legions from the Island, *A. D.* 430. These left behind them many magnificent Monuments of their Skill in Masonry; but all that Skill was lost by the subsequent Revolutions, and the Death of the able Artists without Succession.

For the *Saxons* coming over, *A. D.* 449, and in Time establishing their Heptarchy, drove and confined the old *South Britons* (who had unhappily invited them hither) beyond the *Severn*, calling them *Gualismen* from the *Gauls* their Progenitors. But the *Saxons* being ignorant Heathens, and relishing only War, went on demolishing the glorious Remains of the *Romans* and *Britons* till they themselves became Christians; when affecting to build Churches and Palaces, they knew not how to repair the publick Loss of good old Architecture, and so were forced to follow the *Gothick* Stile, then only used, in rearing the Churches of *Canterbury*, *Rocheſter*, *St. Paul's London*, *St. Peter's Westminster*, and many more, described in the *Monasticon Anglicanum*; and the Lodges were held in Monasteries till the Inundation of the *Danes*.

At last *Egbert* King of *Wesſex* united the Heptarchy, and became the first Monarch of all *England*, *A. D.* 830, whose Son, King *Ethelwolp*, repaired the pious Houses after the Havock of the *Danes*; as did also King *Alfred*, who founded the University of *Oxford*, and, excelling his Predecessors, who built usually of Wood, employed the Fellow-Crafts wholly in *Brick* or *Stone*. He died illustrious, *A. D.* 900. His Son, King *Edward Senior*, founded the University of *Cambridge*, and placed his Brother *Ethelward* at the Head of the

Free

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Free-Masons. King *Atbelstan*, the first anointed King of *England*, made his Brother *Edwin* Grand Master; who meliorated the Constitutions, got the Masons a free Charter to regulate themselves, and met the Grand Lodge at *York*, *A. D.* 926. This is strongly asserted in the old Constitutions. King *Edmund I.* Brother of *Atbelstan*, repaired the Cities and Churches; and King *Edgar*, having a good Fleet to prevent the Invasions of the *Danes*, was at Leisure to build forty-eight pious Houses, by the Direction of *St. Dunstan* the Grand Master. *Ethelred II.* was always distressed by the *Danes*, till *Swen Otto* the *Dane* expelled him, and became King of *England*; whose Son, King *Knut Magnus*, built the Abbey of *St. Edmund's Bury*: He was Father of King *Harold I.* and of King *Hardy-Knute*, the last of the *Danish* Race, who died *A. D.* 1041, when King *Edward the Confessor* (the second Son of *Ethelred II.*) came to the Throne, who died *January 5*, 1065-6. King *Harold II.* reigned nine Months, till slain in Battle by *William Duke of Normandy*, *October 14*, 1066. The Conqueror thereupon became King of all *England*. He built many Castles to bridle the *Natives*, who hardly brooked his Yoke, and several pious Houses. *William Rufus* built the great Palace of *Westminster*, and his Brother King *Henry I.* built the Palace of *Woodstock*. In the Reign of King *Stephen* the Nobles built eleven hundred Castles, and in the Reign of *Henry II.* the *Knights Templers* built their Temple on the South of *Fleet-Street, London*. King *John* rebuilt *London-Bridge* with Stone, and his Son King *Henry III.* laid the Foot-Stone of *Westminster-Abbey*, which was finished by his Son King *Edward I.* But *Edward III.* was the greatest Patron of Arts and Sciences. He re-edified the Castle and Palace

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 of *Windsor*, as a Royal GRAND MASTER, by his
 several Deputies, whom our Author has given a
 List of; and in his Reign the Constitutions were
 again meliorated.* His Grandson King *Richard II.*
 he tells us, rebuilt *Westminster-Hall* as it now stands,
 270 Foot long, and 74 Foot broad, the largest one
 Room upon Earth. *Henry Duke of Lancaster*
 usurped the Crown, A. D. 1399: He built *Battle-*
Abbey at *Shrewsbury*, and about the same Time the
Londoners founded *Guild-Hall*. In the Minority of
 King *Henry VI.* an Act passed in Parliament
 against the Masons confederating in Chapters or
 Lodges, (recited by our Author, together with the

* For an old Record, Dr *Anderson* says, imports, “ that
 “ in the glorious Reign of this Prince, when Lodges were
 “ many and frequent, the Grand Master with his Wardens, at the
 “ Head of the Grand Lodge, with Consent of the Lords of the
 “ Realm, then generally *Free-Masons*, ordained, 1. That for
 “ the future, at the making of a Brother, the *Constitutions* shall
 “ be read, and the Charges thereunto annexed. 2. That Ma-
 “ ster Masons, or Masters of Work, shall be examined whether
 “ they be able of *Cunning* to serve their respective Lords, as well
 “ the lowest as the highest, to the Honour and Worship of the
 “ foresaid Art, and to the Profit of their Lords; for they be their
 “ Lords that employ and pay them for their Travel. 3. That
 “ when the Master and Wardens preside in a Lodge, the Sheriff,
 “ if need be, or the Mayor or the Alderman (if a Brother) where
 “ the Chapter is held, shall be Sociate to the Master, in help of
 “ him against Rebels, and for upholding the Rights of the Realm.
 “ 4. That entered Prentices at their Meeting shall be charged
 “ not to be Thieves, nor Thieves Maintainers. That the Fellow-
 “ Crafts shall travel honestly for their Pay, and love their Fel-
 “ lows as themselves, and that all shall be true to the King, to
 “ the Realm, and to the Lodge. 5. That if any of the Fra-
 “ ternity shall be fractious, or disobedient to the Grand Master’s
 “ Orders, and after proper Admonitions shall persist in his Re-
 “ bellion, he shall forfeit all his Claim to the Rights, Benefits
 “ and Privileges of a true and faithful Brother, &c.. Concluding
 “ with, *Amen, so mote it be.*”

Expla-

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Explanation of it by Judge Coke;)* but when he came of Age, this King, as the Doctor tells us, greatly encouraged the Fraternity, and employed them in building *Eaton-College*, near *Windsor*, and *King's College, Cambridge*; the Chapel of which last is a Master-piece of the richest *Gothic*, that can hardly be parallel'd. At last Masonry was neglected during the seventeen Years of the bloody Civil Wars between the two Royal Houses of *Lancaster* and *York*, till all the Males of *Lancaster* were cut off, King *Henry VI.* was murdered, and *Edward Duke of York* became King *Edward IV.* without a Rival, *A. D. 1471.* This Prince repaired the publick Buildings, and made the Chapel of *Windsor* more magnificent. His Instrument in these noble Works, was Grand Master *Beauchamp*, Bishop of *Salisbury*, whom he rewarded with the Chancellorship of the Garter. The *Londoners* in his Reign rebuilt their Walls and Gates, and seven religious Houses were erected. His Sons were cut off by Order of his Brother King *Richard III.* who was slain in the Battle of *Bosworth* by *Henry Tudor*, Earl of *Richmond*, who was proclaimed by his Army King *Henry VII. August 22, 1485,* and soon after married *Elizabeth*, Daughter of King *Edward IV.* the Heiress of *England.* This King brought the *Gothick* Stile to its Perfection in his famous Chapel at *Westminster-Abbey*, when it was wholly laid aside in *Italy.*† His Son

* This Act, which made them all *Felons*, our Author assures us was never executed, nor ever frightened the *Free-Masons* from holding their *Chapters* and *Congregations*: Nor did ever the *working Masons* desire the noble and eminent Brothers to get it repealed, but always laughed at it. Nay, even during this King's Minority, there was a good Lodge under Grand Master *CHICHELEY* held at *Canterbury*, and also at *Oxford*, in which last City he founded *All-Souls* and *St. John's* Colleges.

† In the Margin of p. 77 of the *Constitutions*, our Author has deduced this King's *Welsh* Pedigree.

Henry VIII. suppressed the pious Houses, which thereupon went to Ruin; however, Architecture of a finer Stile gained Ground. In the Reign of *Edward VI.* the Regent, *Edward Duke of Somerset*, built *Somerset Palace* in the Strand. Queen *Elizabeth* at first disturbed the Lodges,* till she was better informed; and in her Reign the Free-Masons were patronized by several noble Grand Masters till she died, *March 24, 1603-4*, when *James VI.* of Scotland succeeded King of England. Next

Our Author acquaints us with the State of Masonry in *Scotland*, from its first known Appearance in that Kingdom, to the Union of the Crowns on the Death of Queen *Elizabeth*. And here, waving the darker Ages, he begins with King *Kenneth II.*

* In the Reign of this Princess, our Author says, Learning of all sorts revived, and the good old AUGUSTAN STILE in England began to peep from under its Rubbish; and it would soon have made great Progress, if the Queen had affected Architecture: But hearing the *Masons* had certain Secrets that could not be revealed to her (for that she could not be *Grand Master*) and being jealous of all secret Assemblies, she sent an armed Force to break up their annual *Grand Lodge* at York on St. John's Day, *December 27, 1561*. But Sir *Thomas Sackville* (according to a Tradition firmly believed by all the old English Masons) took care to make some of the chief Men sent *Free-Masons*, who then joining in that *Communication*, made a very honourable Report to the Queen; and she never more attempted to dislodge or disturb them.

Our Author, on this Occasion, informs us of the Sentiment and Practice of the *Old Masons*, viz. That *Kings*, and other *Male-Sovereigns*, when made *Masons*, are *Grand Masters* by *Prerogative* during Life, and appoint a *Deputy*, or approve of his Election, to preside over the Fraternity, with the Title and Honours of *Grand Master*; but if the Sovereign is a *Female*, or not a Brother, or a Minor under a *Regent*, not a Brother; or if the *Male-Sovereign* or the *Regent*, though a Brother, is negligent of the *Craft*, then the old *Grand Officers* may assemble the *Grand Lodge* in due Form to elect a *Grand Master*, though not during Life, only he may be annually rechosen while he and they think fit.

Mac

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Mac Alpin, who destroyed the Kingdom of the *Picts*, and became the first King of all *Scotland*, *A. D.* 842. In the Margin of his 83d Page the Doctor has set down the Royal Race of this Prince to King *Grimus*. This last was succeeded by King *Malcolm II.* whose Grandsons, by his two Daughters, were King *Duncan I.* and King *Macbeth*. *Macbeth* was destroyed by *Duncan's* Son, King *Malcolm Keanmore*, who founded the old Cathedral of *Durham*, and much encouraged the Craft; as did also King *David I.* who built the Abbey of *Holy-Rood-House*, and founded four Cathedrals; as his Grandson King *William the Lion* rebuilt the whole Town of *Perth*. But *Mac Alpin's* Line failing, *A. D.* 1290, the Descendants of his Brother *David*, Earl of *Huntington*, by his Daughters, severally claimed the Crown. In the Margins of Pages 85, 86, 87, the Order of their Succession from *David* is delineated. This Competition, after bloody Wars, ended in King *Robert I.* of the House of *Bruce*, crowned *A. D.* 1306. He repaired the publick Buildings, the Nobility and Clergy following his Example. His Son King *David II.* dying without Issue, King *Robert*, his Sister's Son, of the *Stewart-Family*, succeeded, whose Male-Progenitors from King *Grimus* are set down in the Margin of Pages 85, 86. *Robert* left the Care of Masonry to the eminent Clergy, then very active in raising fine religious Houses. His Son King *Robert III.* committed the Encouragement of it to his Brother the Duke of *Albany*. King *James I.* settled a yearly Revenue on a noble Grand Master,* with full Power to regulate the
Frater-

* It is the Tradition of the old *Scottish Masons*, our Author says, (p. 88.) and found in their Records, that this King countenanced the *Lodges* with his Presence, as the *Royal Grand Master*; till he settled a yearly Revenue of four Pounds *Scots* (an *English Noble*)

Fraternity. In the Reign of his Son King *James II.* *William Sinclair*, the great Earl of *Orkney*, built *Roslin Chapel* near *Edinburgh*, a Master-piece of the best *Gothic*; and King *James III.* built a spacious Hall and a splendid Chapel-Royal in *Sterling-Castle*. In the Reign of King *James IV.* *Elphinston* and *Dunbar*, Bishops of *Aberdeen*, had the Care of the Craft. His Son King *James V.* left it to several noble Grand Masters. Queen *Mary Stewart* brought with her from *France* some fine *Connoisseurs* in the *Augustan* Stile; and after her Abdication, her Son King *James VI.* the first of the Race that reigned in *England*, employed them to revive the true antique Manner in *Scotland* till the Union of the Crowns, *March 25, 1603.*

Dr. Anderson concludes this second Part of his Work with a short History of *Masonry* in *Ireland*, beginning with *St. Patrick*, about *A. D. 430*. This *Hibernian* Evangelist, as he tells us, founded the Churches of *Armagh* and other Places, in the *Gothick* Stile, then only followed; for the *Romans* had never been in that Country, nor the *Anglo-Saxons*. The *Danes* indeed having conquered the most Part of it, built many Castles and lofty Beacons; and after they were converted to Christianity, they founded many pious Houses, but all in a rude and barbarous Taste. At length *Brien Borom*, the Grand Monarch of all *Ireland*, totally routed them, *A. D. 1039*, when most of them quitted the Land and sailed home,

Noble) to be paid by every *Master-Mason* in *Scotland*, to a *GRAND MASTER* chosen by the *Grand Lodge*, and approved by the Crown, one nobly born, or an eminent *Clergyman*, who had his Deputies in *Cities* and *Counties*: And every new Brother at Entrance paid him also a Fee.—To him appealed both *Mason* and *Lord* when at Variance, in order to prevent *Law-Pleas*.—This Office remained till the *Civil Wars*, *A. D. 1640*, but is now obsolete; nor can it, says the Doctor, be revived but by a *ROYAL GRAND MASTER*.

After

After their Departure, the *Milesian* Kings much employed the Craft down to *Roderick O Connor*, A. D. 1168, when the petty Kings, by their Civil Wars, stopped the Progress of the polite Arts, and at the same time made way for the *English* to invade the *Island*; and so their King, *Henry II.* became Lord of it, A. D. 1172.

After this Masonry greatly flourished there; many stately Fabricks were erected by *Richard Strongbow*, Earl of *Pembroke*, *John de Courcy*, Earl of *Kinsail*, *Alured* a noble Dane, *Henry Launders*, Archbishop of *Dublin*, *William the Marshal*, *Felix O Quadam*, Archbishop of *Tuam*, *Hugh de Lacy*, Earl of *Ulster*, *Sir Roger Mortimer*, Earl of *March*, and so down in Chronology till *Henry VIII.* King of *England*, was proclaimed King of *Ireland* by the Parliament at *Dublin*, A. D. 1542. His Daughter Queen *Elizabeth* founded the University, called *Trinity-College*, near that Metropolis. Also in the subsequent Reigns the Craft were much employed till the Civil Wars; and after the Restoration, by the Disciples of *Inigo Jones*: But since the Revolution, *Dublin* is now adorned with many accurate Structures.*

At last the Fraternity in *Ireland* chose a noble Grand Master, *James King*, Viscount *Kingston*, A. D.

* A stately *Tholsel* or *Town-house*, an excellent *Custom-house*, a curious *Armoury* in the *Castle*, a fine *Library* in the University, the noblest *Barracks* in *Europe*, *Stephen's Green Square*, the largest in *Christendom*, being in Circuit 1760 Yards, *Stephen's Hospital*, besides Churches and other Edifices, raised by good Architects; particularly the new magnificent *Parliament-House*, which is hardly excelled by any thing in *London* except *St. Paul's*, the Foot-stone of which, on the South-side, was laid with an uncommon Solemnity on the third of *February* 1728-9. Besides all these, I might mention the fine *Reservoir* for supplying the Pipes of that City, and to which nothing even about this Capital, for the same Purpose, is to be compared.

1730, (the Year after he had held the same honourable Office in *England*) and he has introduced among them the same Constitutions and ancient Usages as obtain in the Assemblies or Lodges of their Brethren here in *Great-Britain*.

We come now to the third Part of this Treatise, which includes the History of Masonry in *Britain* from the Union of the Crowns to these present Times. Here our Author relates how King *James I.* of *England* deputed *Inigo Jones*, the *English* Palladio, to preside over the Lodges, and ordered him to build the famous Banqueting-House at *Whitehall*, the finest single Room upon Earth. His Son King *Charles I.* employed this same Grand Master *Jones* in raising the great Gallery of *Somerset-Palace*. The Doctor mentions many of the stately and elegant Structures of this illustrious Artificer, the Reviver of the *Augustan* Stile, and the Father of *English* Architects, who died *A. D.* 1652. After the Restoration, *Henry Jermyn*, Earl of *St. Albans*, Grand Master, meliorated the old Constitutions: He was succeeded by *Thomas Savage* Earl of *Rivers*. When *London* was burnt, *A. D.* 1666, it was well repaired; a short Account of which the Doctor has given, as well as of several curious Edifices about that Time erected by *Jones's* Disciples, as the present *Royal-Exchange*, *Bedlam* and *Moorgate*, the *Monument*, *Temple-Bar*, the *College of Physicians*, *St. Mary-le-Bow*, *St. Mary Wooll-Church*, the Theatre of *Oxford*, the Palace at *Edinburgh*, the Palace at *Greenwich* (now the *Seamens Hospital*), the Palace at *Winchester* (now in Ruins), *Chelsea-Hospital*, *St. Paul's Cathedral*, &c. Grand Master *Rivers* was succeeded by *George Villars* Duke of *Bucks*, and he by *Henry Bennet* Earl of *Arlington*, and he by *Sir Christopher Wren*; which brings the Succession down to the Revolution.

After

After that memorable *Epocha*, King *William* carried on *St. Paul's* by Grand Master *Wren*, (the most learned and universal Artist of his Time), and built the glorious new Quadrangle of *Hampton-Court*. Queen *Anne* raised the Castle of *Woodstock* for the Duke of *Marlborough*, united the two Nations of *England* and *Scotland* into the one Kingdom of *Britain*, on the first of *May* 1707, and got the Parliament to enact the building of fifty new Churches in the Suburbs of *London*. In her Reign many curious Mansions were built in Town and Country, some of which Dr. *Anderson* has particularized; and Grand Master *Wren*, who had designed *St. Paul's* A. D. 1673, finished that noble Cathedral, the finest and largest Temple in the World, of the *Augustan* Stile, except *St. Peter's* at *Rome*, and celebrated the Cape-Stone in *July*, A. D. 1708. The Queen died *August* 1. 1714.

King *George* I. succeeded. Shortly after his Accession, the Free-Masons (who then, as Societies, were dwindled to almost nothing) finding themselves neglected by Sir *Christopher Wren*, met, to consider of Ways and Means for retrieving their languishing State: In order whereunto they constituted themselves into a Grand Lodge, *pro tempore*, putting the oldest Master-Mason (then Master of a Lodge) into the Chair, and chose a Grand Master from among themselves, which they determined to do annually, till they should have the Honour of a Nobleman at their Head.

1. The first who filled that important Post was *Anthony Sayer*, elected on *St. John Baptist's Day*, A. D. 1717, in the third Year of King *George* I. Dr. *Anderson* has given us a List of his worshipful and noble Successors, viz. 2. *George Payne*, Esq; 3. The Reverend *John Theophilus Desaguliers*, L. L. D. and F. R. S. 4. *George Payne*, Esq; made Grand Master a second Time. 5. *John Montagu*,

Montagu, Duke of *Montagu*, chosen with great Joy on *June 21, 1721*, at *Stationers-Hall*; who also appointed his Deputy and Wardens, and ordered our Author to digest the old *Goswick* Constitutions in a new and better Method. 6. *Philip Wharton*, Duke of *Wharton*, *June 14, 1722*. 7. *Francois Scot*, Earl of *Dalkeith*, now Duke of *Bucklegh*, *June 24, 1723*. 8. *Charles Lennox* Duke of *Richmond*, *Lennox* and *Andigny*, *June 24, 1724*. 9. *James Hamilton* Lord *Paisley*, now Earl of *Abercorn*, *June 24, 1725*. 10. *William O'Brien*, Earl of *Ischequin*, *Feb. 27, 1727*: In whose Mastership King *George* died on *June 11*. 11. *Henry Hare*, Lord *Colerane*, *December 27, 1727*, when the Office of twelve Stewards for the Feast was revived. 12. *James King*, Viscount *Kingdon*, *December 27, 1728*. 13. *Thomas Howard*, Duke of *Norfolk*, *January 29, 1729-30*. 14. *Thomas Cook*, Lord *Level*, *March 27, 1731*. In his Mastership *Francis* Duke of *Lorraine* (now Grand Duke of *Tuscany*) was made a Mason at the *Hague*, and a Master-Mason at *Houghton-Hall*, the Seat of Sir *Robert Walpole*. 15. *Ambony Brown*, Viscount *Montagu*, *April 19, 1732*. 16. *James Lion*, Earl of *Strathmore*, *June 7, 1733*. 17. *John Lindsay*, Earl of *Crawford*, *March 30, 1734*. 18. *Thomas Thynne*, Viscount *Weymouth*, *April 17, 1735*, when the Stewards obtained some Privileges. 19. *John Campbell*, Earl of *London*, *April 15, 1736*. 20. *Edward Blythe*, Earl of *Darnley*, Grand Master on *April 28, 1737*, when his Royal Highness *Frederick* Prince of *Wales* was made a Mason, and Master of a Lodge. 21. *Henry Bridges*, Marquis of *Caernarvon*, the present Grand Master, *April 27, 1728*.

I have here only recited the Names and Titles of the *Grand Masters*; our Author has likewise spoken of their respective Stewards and Deputies: His Description of their Election, Installation, Processions and

and Entertainments of the Brethren; from Mr. *Anthony Sayer* to the present noble Lord in that Station, takes up no less than thirty Pages in *Quarto*. The three ensuing Pages, which may be said to conclude the History of Masonry, contain a bare and simple List of the GRAND MASTERS, or Patrons of the FREE-MASONS in *England*, (from the coming in of the ANGLO-SAXONS to these Times) who are mentioned in this Work. The remaning Part of the Book is mostly filled with a Variety of Constitutions and Regulations, relating to the Masons Behaviour in respect of God and Religion; the Civil Magistrate, their Meetings, Charities, and many other Particulars needless to mention. These are followed, 1. By a Catalogue of such LODGES in and about *London* and *Westminster*, as have within two or three Years past, by their Officers, attended the GRAND LODGE, or *Quarterly Communication*, and sent their Benevolence to the *General Charity*. 2. By an Account of the Deputations of several *Grand Masters* to *Wales*, the Country of *England*, and Foreign Nations, in *Africa*, *Asia* and *America*. 3. A Collection of the usual *Free-Masons* Songs. 4. A Vindication of the Institution from the Aspersions of its Enemies.

It has been above hinted, that this Fraternity was in a very declining State when King *George I.* mounted the *British* Throne: Dr. *Anderson* has informed us very circumstantially, as here follows, of the Method the Brethren took for cementing their Society, and raising it to a Lustre in which it had never appeared before. There were then in *London*, as I apprehend from his Words, but four Lodges, which met, one at the *Goose and Gridiron* Alehouse in *St. Paul's Church-yard*, another at the *Crown* Alehouse in *Parker's-Lane*, near *Drury-Lane*, a third at the *Apple-tree* Tavern in *Charles-street*, *Covent-Garden*, a fourth at the *Rammer and Grapes* Tavern

Tavern in *Channel-Row, Westminster*. The Members of these Lodges and some old Brothers met at the said *Apple-tree*, and having put into the Chair the *oldest Master-Mason* (now the Master of a Lodge) they constituted themselves a GRAND LODGE, *pro tempore*, in *due Form*, and forthwith revived the *Quarterly Communication** of the Officers of Lodges (called the GRAND LODGE), resolved to hold the *Annual ASSEMBLY and Feast*, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a *Noble Brother* at their Head; as has been above-mentioned.

Accordingly on *St. John Baptist's Day*, in the third Year of King George I. *A. D. 1717*, the ASSEMBLY and *Feast* of the *Free and Accepted Masons* was held at the aforesaid *Goose and Gridiron Alehouse*.

Before Dinner, the *oldest Master-Mason* (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren, by a Majority of Hands, elected ANTHONY SAYER, Gent. *Grand Master of Masons*, and Captain Joseph Elliot, and Mr. Jacob Lamball, Carpenter, Grand Wardens. The Master being forthwith invested with the Badges of Office and Power by the said *oldest Master*, and installed, was duly congratulated by the Assembly, who paid him the *Homage*. This done, he commanded the *Masters and Wardens* of Lodges to meet the *Grand Officers* every *Quarter* in *Communication*, at the Place he should appoint in his Summons sent by the *Tyler*.

Thus *Free-Masonry*, which here in *England* was, we may say, almost at *Death's Door*, was restored,

* It is called the *Quarterly Communication*, Dr. *Anderson* says, because it should meet *Quarterly*, according to ancient Usage. When the *Grand Master* is present, it is a Lodge in *Ample Form*; otherwise only in *Due Form*, yet having the same Authority with *Ample Form*.

and

and in a very little Time gathered so much Strength and Vigour, as to out-strip, in Number and Dignity of Profelytes, in the Pomp and Solemnity of their Grand Conventions, and the Expence of their Entertainments, all other Societies in the Kingdom.

Mr. *Anthony Sayer*, Gent. was succeeded by *George Payne*, Esq; who, at his Installation, as the Doctor tells us, “ desired any Brethren to bring to “ the Grand Lodge any old *Writings* and *Records* “ concerning *Masons* and *Masonry*, in order to “ shew the Usages of the ancient Times; And “ that Year, 1718, several old Copies of the *Go- “ thick Constitutions* were produced and col- “ lated.”

Dr. *Desaguliers*, who was this Gentleman’s Successor, was no sooner duly installed, congratulated, homaged, and I know not what, but he revived the old regular and peculiar Toasts or Healths of this very worshipful Order. “ And now, says our “ Author, several *old* Brothers that neglected the “ *Craft*, visited the *Lodges*; some *Noblemen* were “ also made Brothers, and more *new* Lodges were “ constituted.”

In the ensuing Year, this thriving Company met with a Misfortune, which however, it is to be hoped, is ’ere this Time, fully retrieved; though to be sure it was a present Grief to all who had the Glory and Interests of *Masonry* at Heart. The Thing was this, as the Doctor relates it: “ At some *pri- “ vate* Lodges, several very valuable *Manuscripts* “ (for the *Masons* had nothing yet in Print) con- “ cerning their Fraternity, their Lodges, Regula- “ tions, Charges, Secrets and Usages, (particularly “ one writ by Mr. *Nicholas Stone*, the Warden of “ *Inigo Jones*,) were too hastily burnt by some scrupulous Brothers, that those Papers might not fall “ into strange Hands.”

A a

At

At the Time of this unhappy Conflagration, *George Payne*, Esq; was a second Time in the mysterious Seat, or, in vulgar Speech, was *Grand Master*. At the Expiration of his Term, it was filled with a Person who did it a real Honour, and to whose Sitting therein, its later Splendor is principally owing: This was the Duke of *Montague*, a Patron of Mankind, whose greatest Delight is in Acts of Goodness and Condescension. The *Ceremonial* of his Investiture, &c. shall be another Extract from our Author. See the fourth Part of his History, p. 112. He there says,

Assembly and Feast at *Stationer's-Hall*, June 24, 1721. In the seventh Year of King *George I.* *PAYNE* *Grand Master*, with his *Wardens*, the former *Grand Officers*, and the *Masters* and *Wardens* of twenty-one *Lodges*, met the *Grand Master Elect* in a *Grand Lodge* at the *King's-Arms Tavern*, *St. Paul's Church-yard*, in the Morning; and having forthwith recognized their Choice of Brother *MONTAGUE*, they made some new Brothers, particularly the noble *PHILIP Lord Stanbope*, now *Earl of Chesterfield*: And from thence they marched on Foot to the *Hall* in proper Cloathing and due Form; where they were joyfully received by about an hundred and fifty true and faithful, all cloathed. After Grace said, they sat down, in the ancient Manner of *Masons*, to a very elegant Feast, and dined with Joy and Gladness.* After Dinner and Grace said, Brother *Payne*, the old *Grand Master*, made the first *Procession* round the *Hall*, and when returned, he proclaimed aloud the most noble Prince and our Brother *JOHN MONTAGUE*, Duke of *MONTAGUE*, *GRAND MASTER of Masons*! And Brother *Payne* having invested his Grace's *WORSHIP* with the Ensigns and Badges of his Office and Authority, installed him in *Solomon's*

* This favours a little of the *Whitfieldian* Strain.

Chair,

Chair, and sat down on his Right-Hand ; while the Assembly owned the Duke's Authority with due Homage, and joyful Congratulations, upon this Revival of the *Prosperity* of *Masonry*. *Montague*, Grand Master, immediately called forth (without naming him before) as it were carelessly, *John Beal*, M. D. as his *Deputy Grand Master*, whom Brother *Payne* invested, and installed him in *Hiram Abbiff's* Chair, on the *Grand Master's Left-Hand*. In like manner his *Worship* called forth and appointed Mr. *Josiah Villeneau* and Mr. *Thomas Morrice* Grand Wardens, who were invested and installed by the last Grand Wardens ; upon which the *Deputy* and *Wardens* were saluted and congratulated as usual. Then *Montague*, *Grand Master*, with his *Officers* and the *old Officers*, having made the second *Procession* round the *Hall*, Brother *Desaguliers* made an eloquent Oration about *Masons* and *Masonry* : And after great Harmony, the Effect of Brotherly Love, the *Grand Master* thanked Brother *Villeneau* for his Care of the *Fest*, and ordered him, as *Warden*, to close the *Lodge* in good time.

The Grand Lodge, in *ample* Form on *Sept. 2. 1721*, at the *King's-Arms* aforesaid, with the former *Grand Officers* and those of sixteen *Lodges*. His Grace's *Worship* and the *Lodge* finding fault with all the Copies of the *old Gothick Constitutions*, ordered Brother *James Anderson*, A. M. to digest the same in a new and better Method.

The Grand Lodge in *ample* Form, on *St. John's Day, December 27, 1721*, at the said *King's-Arms*, with former *Grand Officers* and those of twenty *Lodges*. *Montague*, *Grand Master*, at the Desire of the *Lodge*, appointed fourteen learned Brothers to examine Brother *Anderson's* Manuscript, and to make Report. This *Communication* was made very entertaining by the Lectures of some *old Masons*.

Grand Lodge, at the *Fountain* in the *Strand*, in *ample Form*, *March 15, 1722*, with former Grand Officers and those of twenty-four *Lodges*. The said *Committee* of Fourteen reported, that they had perused Brother *Anderson's Manuscript*, viz. the *History, Charges, Regulations, and Masters Songs*; and after some Amendments, had approved of it; upon which the *Lodge* desired the *Grand Master* to order it to be printed. "Mean while, ingenious " Men of all Faculties and Stations being convinced that the *Cement* of the *Lodge* was Love " and Friendship, earnestly requested to be made " *Masons*, affecting this amicable Fraternity more " than other Societies, then often disturbed by " warm Disputés." *Grand Master Montague's* good Government inclined the better Sort to continue him in the Chair another Year.

In this Account of the Investiture of a Grand Master, and his Choice of a Deputy and Stewards, which I have cited with an Intention of giving the uninitiated Reader a better Idea of the Translations of Free-Masons, at their Meetings, than he is like to receive from common Report, Mention is made of a Procession round the Tables; now this our Author has been so good as to describe in the 117th Page of his Book; and undoubtedly every body that is not so happy as to belong to this illustrious Society, will be pleased in seeing the Order of it, This, which the Doctor has set down as a Specimen, was made by the Earl of *Dalkeith* at the Installation of one of the noblest Persons, in all respects, that is in this Kingdom, I mean the present Duke of *Richmond*. He says,

Assembly and Feast at Merchant-Taylors-Hall on June 24, 1724. DALKEITH, *Grand Master*, with his Deputy and Wardens, waited on Brother *Richmond* in the Morning at *Whitehall*, who, with many
Brothers

Brothers duly cloathed, proceeded in Coaches from the *West* to the *East*, and were handsomely received at the *Hall* by a vast *Assembly*. The *Grand Lodge* met, and having confirmed their Choice of Brother *Richmond*, adjourned to Dinner. After Dinner, *Grand Master* DALKEITH made the first Proceſſion round the *Tables*, viz. 1. Brother *Clinch* to clear the Way. 2. The *Stewards*, two and two a-breast with *white* Rods. 3. Secretary COWPER with the *Bag*, and on his Left the *Master* of a *Lodge* with one great *Light*. 4. Two other great *Lights* borne by two *Masters* of *Lodges*. 5. Former *Grand Wardens* proceeding one by one, according to *Juniority*. 7. SORELL and SENEX, the two *Grand Wardens*. 8. DESEGAGULIERS, *Deputy Grand Master*, alone. 9. On the *Left-Hand*, the *Sword* carried by the *Master* of the *Lodge* to which the *Sword* belonged, followed by RICHMOND, *Grand Master elect*. 10. On the *Right-Hand*, the *Book of Constitutions* on a *Cushion*, carried by the *Master* of the senior *Lodge*, followed by DALKEITH, *Grand Master*. During the *Proceſſion*, three times round the *Tables*, the Brethren stood up and faced about with the regular *Salutations*.

The last Extract which I shall exhibit from Dr. *Anderson's* Treatise, is the Account he has given us of the ancient Manner of constituting a *Lodge*.

A new *Lodge*, he says, for avoiding many Irregularities, should be solemnly constituted by the *Grand Master* with his *Deputy* and *Wardens*; or, in the *Grand Master's* Absence, the *Deputy* acts for his *Worship*, the junior *Grand Warden* as the senior, and a present *Master* of a *Lodge* as the junior.

Or if the *Deputy* is also absent, the *Grand Master* may depute either of his *Grand Wardens*, who can appoint others to be *Grand Officers pro tempore*.

The *Lodge* being opened, and the *Candidates*, or the new *Master* and *Wardens*, being yet among the *Fellow-Craft*, the *Grand Master* shall ask his *Deputy* if he has examined them, and finds the *Candidate Master* well skilled in the noble *Science* and the royal *Art*, and duly instructed in our *Mysteries*? &c.

The *Deputy* answering in the Affirmative, shall (by the *Grand Master's Order*) take the *Candidate* from among the *Fellows*, and present him to the *Grand Master*, saying, *Right Worshipful GRAND MASTER, the Brethren here desire to be formed into a Lodge; and I present my worthy Brother A. B. to be their Master, whom I know to be of good Morals and great Skill, true and trusty, and a Lover of the whole Fraternity, wheresoever dispersed over the Face of the Earth.* Then the *Grand Master*, placing the *Candidate* on his Left-Hand, having asked and obtained the unanimous Consent of the *Brethren*, shall say, *I constitute and form these good Brethren into a new Lodge, and appoint you Brother A. B. the Master of it, not doubting of your Capacity and Care to preserve the Cement of the Lodge, &c.* with some other Expressions that are proper and usual on that Occasion, but not proper to be written.

Upon this the *Deputy* shall rehearse the *Charges* of a *Master*; and the *Grand Master* shall ask the *Candidate*, saying, *do you submit to these Charges, as Masters have done in all Ages?* And the new *Master* signifying his cordial Submission, thereunto,

The *Grand Master* shall, by certain significant Ceremonies and ancient Usages, install him and present him with the *Book of Constitutions*, the *Lodge-Book*, and the *Instruments* of his Office; not all together, but one after another; and after each
of

of them the *Grand Master*, or his *Deputy*, shall rehearse the short and pithy Charge that is suitable to the Thing presented.

Next the *Members* of this *new Lodge*, bowing all together to the *Grand Master*, shall return his Worship their Thanks; and shall immediately do *Homage* to their *new Master*, and signify their Promise of Subjection and Obedience to him by the usual Congratulation.

The *Deputy* and *Grand Wardens*, and any other *Brethren* present, that are not *Members* of this *new Lodge*, shall next congratulate the *NEW MASTER*, and he shall return his becoming Acknowledgments to the *Grand Master* first, and to the rest in their Order.

Then the *Grand Master* orders the *new Master* to enter immediately upon the Exercise of his Office, viz. in chusing his *Wardens*; and calling forth the *Fellow-Craft* (*Master-Masons*) presents them to the *Grand Master* for his Approbation, and to the *new Lodge* for their Consent. Upon which

The senior or junior *Grand Warden*, or some Brother for him, shall rehearse the Charges of each *Warden* of a private Lodge; and they signifying their cordial Submission thereunto,

The *new Master* shall present them singly with the several *Instruments* of their Office, and in due Form install them in their proper Places: And the *Brethren* of this *new Lodge* shall signify their Obedience to these *NEW WARDENS* by the usual Congratulation.

Then the *Grand Master* gives all the *Brethren* Joy of their *new Master* and *Wardens*, and recommends Harmony; hoping their only Contention will be a laudable Emulation in cultivating the royal *Art* and social *Virtues*.

Upon which all the *new Lodge* bow together in returning Thanks for the Honour of this CONSTITUTION.

The *Grand Master* also orders the *Secretary* to register this *new Lodge* in the *Grand Lodge-Book*, and to notify the same to the other particular *Lodges*, and after the *Masters Song*, he orders the *Grand Warden* to close the *Lodge*.

This, the *Doctor* says, is the Sum, but not the whole *Ceremonial* by far; which the *Grand Officers* can extend or abridge at Pleasure, explaining Things that are not fit to be written; though none but those that have acted as *Grand Officers* can accurately go through all the several Parts and Usages of a new Constitution in the just Solemnity.

As for those who, not contented with the foregoing Extracts, would be more fully acquainted with the Polity and Proceedings of the *Free-Masons*, I must refer them for Satisfaction to the 152d and 26th ensuing Pages of the *Doctor's Book*; which contain the CODE of their *General Regulations*, compiled by Brother *George Payne*, Esq; when *Grand Master*, A. D. 1720, and afterwards, by Order of the Duke of *Montague*, compared with the ancient Records, and digested into a somewhat different Method, with proper Additions and Explications, by our Author.



ARTICLE

ARTICLE XXVI.

A Treatise of HUMAN NATURE: Being an Attempt to introduce the experimental Method of Reasoning into Moral Subjects. London: Printed for John Noon, at the White Hart, near Mercers-Chapel, Cheap-side, 1739. Vol. II. Octavo. Pages 475—318.

I Do not recollect any Writer in the *English* Language who has framed a System of human Nature, morally considered, upon the Principle of this Author, which is that of Necessity, in Opposition to Liberty or Freedom. The Truth of the Principle itself has been often and very carefully discussed. Some have endeavoured to prove even the Impossibility of Liberty, while others have asserted it to be an essential Property of human Nature, the Basis of all Morality, Religion and Happiness, which can subsist upon no other Foundation, and are utterly subverted by the Denial of it. To form the clearest Ideas we can have upon this abstruse Subject, we should read some Letters that passed thereupon between those two acute Reasoners, Mr. *Locke* and Mr. *Limborch*, and the incomparable Dr. *Clarke's* Answers to several Pieces of *Leibnitz* and *Collins*.

Our Author has sufficiently (he says) explained the Design of this Work of his in the Introduction. Perhaps he expects we should understand it by the following Passages. “ It is evident, that all the
“ Sciences have Relation, greater or less, to human
“ Nature; and that however wide any of them may
“ seem to run from it, they still return back by
“ one Passage or another. Even *Mathematicks*,
“ *Natural Philosophy*, and *Natural Religion*, are in
“ some

“ some measure dependent on the Science of MAN ;
 “ since they lie under the Cognizance of Men, and
 “ are judged of by their Powers and Faculties. It
 “ is impossible to tell what Changes and Improve-
 “ ments we might make in these Sciences, were we
 “ thoroughly acquainted with the Extent and Force
 “ of human Understanding, and could explain the
 “ Nature of the Ideas we employ, and of the
 “ Operations we perform in our Reasonings. And
 “ these Improvements are the more to be hoped for
 “ in natural Religion, as it is not content with in-
 “ structing us in the Nature of superior Powers,
 “ but carries its Views farther, to their Disposition
 “ towards us, and our Duties towards them; and
 “ consequently we ourselves are not only the Beings
 “ that reason, but also one of the Objects concern-
 “ ing which we reason.

“ If therefore the Sciences of Mathematicks,
 “ Natural Philosophy, and Natural Religion, have
 “ such a Dependence on the Knowledge of Man,
 “ what may be expected in the other Sciences,
 “ whose Connexion with human Nature is more
 “ close and intimate? The sole End of Logick is
 “ to explain the Principles and Operations of our
 “ reasoning Faculty, and the Nature of our Ideas:
 “ Morals and Criticism regard our Tastes and Sen-
 “ timents; and Politicks consider Men as united
 “ in Society, and dependent on each other! In
 “ these four Sciences of *Logick*, *Morals*, *Criticism*
 “ and *Politicks*, is comprehended almost every
 “ thing which it can any way import us to be ac-
 “ quainted with.——

“ Here then is the only Expedient from which
 “ we can hope for Success in our philosophical Re-
 “ searches; to leave the tedious lingering Method
 “ which we have hitherto followed; and instead of
 “ taking now and then a Castle or Village on the
 “ Frontier, to march directly to the Capital or Cen-
 “ ter

“ ter of these Sciences, to human Nature itself ;
 “ which being once Masters of, we may every
 “ where else hope for an easy Victory.—There is
 “ no Question of Importance, whose Decision is
 “ not comprized in the Science of Man ; and
 “ there is none which can be decided with any Cer-
 “ tainty, before we become acquainted with that
 “ Science. *In pretending therefore to explain the*
 “ *Principles of human Nature, we in effect propose*
 “ *a compleat System of the Sciences, built on a Foun-*
 “ *dation almost entirely new, and the only one upon*
 “ *which they can stand with any Security.*

“ And as the Science of Man is the only solid
 “ Foundation for the other Sciences, so the only
 “ solid Foundation we can give to this Science it-
 “ self, must be laid on Experience and Obser-
 “ vation.—For it seems evident, that the Essence
 “ of the Mind being equally unknown to us with
 “ that of external Bodies, it must be equally im-
 “ possible to form any Notions of its Powers and
 “ Qualities, otherwise than from careful and exact
 “ Experiments, and the Observation of those par-
 “ ticular Effects which result from its different Cir-
 “ cumstances and Situations.—

“ Moral Philosophy has indeed this peculiar Dis-
 “ advantage, which is not found in natural ; that,
 “ in collecting its Experiments, it cannot make
 “ them purposely, with Premeditation, and after
 “ such a manner, as to satisfy itself concerning
 “ every particular Difficulty which may arise.
 “ When we are at a loss to know the Effects of
 “ one Body upon another, we need only put them
 “ in that Situation, and observe what results from
 “ it. But should we endeavour to clear up after
 “ the same manner any Doubt in moral Philosophy,
 “ by placing ourselves in the same Case with that
 “ which we consider, it is evident this Reflection
 “ and Premeditation would so disturb the Opera-
 “ tion

“ tion of our natural Principles, as must render it
 “ impossible to form any just Conclusion from the
 “ Phenomenon. We must therefore glean up
 “ our Experiments in this Science from a cautious
 “ Observation of human Life, and take them as
 “ they appear in the common Course of the World,
 “ by Mens Behaviour in Company, in Affairs, and
 “ in their Pleasures. Where Experiments of this
 “ kind are judiciously collected and compared, we
 “ may hope to establish on them a Science, which
 “ will not be inferior in Certainty, and will be
 “ much superior in Utility, to any other of human
 “ Comprehension.”

Here the Reader has all that I can find in the Introduction to this Work, which can in the least give him any Idea of the Design of it: How far he will be thereby instructed in it, must be left to his own Judgment: I go on to set before him the several Topicks therein treated of. The Understanding is the Subject of the first Book, or Volume, which is by much the largest. In the second Book, or Volume, the Passions are considered. The former of these Books is divided into four Parts. In the first, the Doctrine of Ideas is delivered; accounting for their Origin, and describing their Composition, Connexion and Abstraction. I shall offer a short Hint of what he has said upon these different Heads.

To trace the Origin of our Ideas, he resolves all the Perceptions of the human Mind into two Kinds, which may be called *Impressions* and *Ideas*.* He

* Our Author tells us, he makes use of these Terms in a Sense different from what is usual, and he hopes this Liberty will be allowed him. He thinks he rather restores the Word *Idea* to its original Sense, from which Mr. *Locke* had (as he is pleased to say) perverted it, in making it stand for all our Perceptions.

makes

makes the Difference betwixt these to consist in the Degrees of Force and Liveliness, with which they strike the perceiving Faculty. Those that enter with the most Violence, he calls *Impressions*; and under this Name he comprehends all our Sensations, Passions and Emotions, as they make their first Appearance in the Soul. By *Ideas*, he means the faint Images of these in Thinking and Reasoning.—There is another Division of our Perceptions whereof he takes notice, and which extends itself both to our Impressions and Ideas: This is into *simple* and *complex*.

Having by these Divisions given an Order and Arrangement to his Objects, (that is, I suppose, Ideas) we may now, he says, with the more Accuracy consider their Qualities and Relations. The first Circumstance that strikes his Eye,* is the great Resemblance betwixt our Impressions and Ideas in every Particular, except their Degree of Force and Vivacity. When he shuts his Eyes and thinks of his Chamber, the Ideas he forms are exact Representations (he tells us) of the Impressions he felt. I fancy most other People have made the same Observation. However, this Circumstance seems to our Author remarkable, and engages his Attention for a Moment.

Having finished his Meditations on this Point, and discovered this Relation between Impressions and Ideas, which, he says, requires no farther Examination, he is curious to find some other of their Qualities. He proceeds therefore to consider how they stand with regard to their Existence, and which of the Impressions and Ideas are Causes, and

* This Work abounds throughout with *Egotisms*. The Author would scarcely use that Form of Speech more frequently, if he had written his own Memoirs.

which

which Effects. The full Examination of this Question is, he tells us, the Subject of this Performance of his; and therefore he here contents himself with establishing this one general Proposition, *That all our simple Ideas in their first Appearance are derived from simple Impressions, which are correspondent to them, and which they exactly represent.* When he has fixed this Assertion beyond Contradiction, he reflects on what he has done with great Satisfaction; saying, "This then is the first Principle I establish in the Science of human Nature, nor ought we to despise it because of the Simplicity of its Appearance. For it is remarkable, that the present Question is the same with what has made so much Noise in other Terms, when it has been disputed whether there be any *innate Ideas*, or whether all Ideas be derived from Sensation and Reflexion. We may observe, that in order to prove the Ideas of Extension and Colour not to be innate, Philosophers do nothing but shew, that they are conveyed by our Senses. To prove the Ideas of Passion and Desire not to be innate, they observe that we have a preceding Experience of these Emotions in ourselves. Now if we carefully examine these Arguments, we shall find that they prove nothing, but that Ideas are preceded by other more lively Perceptions from which they are derived, and which they represent." See what an extraordinary Light our Author, by two or three Arguments, has cast upon a Point, which cost Mr. *Locke*, and some other eminent Philosophers, no little Pains in settling. "Accordingly he hopes his clear stating of the Question will remove all Disputes concerning it, and will render the abovesaid Principle of more use in our Reasonings, than it seems hitherto to have been."

And

And now having made it appear, that our simple Impressions are prior to their correspondent Ideas, a very few Instances excepted, Method seems, our Author says, to require we should examine our Impressions, before we consider our Ideas. But after informing us that Impressions may be divided into two kinds, those of *Sensation* and those of *Reflection*, and briefly illustrating both sorts, he gives us to understand, that it will be necessary to reverse that Method, which at first Sight seems most natural; and, in order to explain the Nature and Principles of the human Mind, give a particular Account of Ideas, before we proceed to Impressions.

In Pursuance of this Resolution, he goes on: First, to describe and distinguish the Ideas of the Memory and Imagination: Secondly, to explain the Connexion or Association of Ideas: Thirdly, to assign their several other Relations: Fourthly, to define and fix the true Essence of Modes and Substances: And Fifthly, to determine the Nature of abstract Ideas. On all these Heads, a Man, who has never had the Pleasure of reading Mr. *Locke's* incomparable Essay, will peruse our Author with much less Disgust, than those can who have been used to the irresistible Reasoning and wonderful Perspicuity of that admirable Writer.

To pass over the other Topicks, let us transiently view our Author's Discourse on *abstracted Ideas*, which fills up the seventh Section of the first Part of his Work. He begins, "A very material Question has been started concerning *abstract* or *general* Ideas, *whether they be general or particular in the Mind's Conception of them.*"* Then he tells us

* It may be a Question whether there are indeed any *abstract* or *general* Ideas: but surely there cannot be any such Query as this here stated: No-body, one would think in his Senses, can ask whether *abstract* or *general* Ideas be *general* or *particular* in the Mind's Conception of them?

that

that Dr. *Berkeley* has disputed the received Opinion in this Particular, and has asserted, *that all general Ideas are nothing but particular ones, annexed to a certain Term, which gives them a more extensive Signification, and makes them recall upon Occasion other Individuals which are similar to them.* This, agreeable to his Sagacity, he looks upon as one of the greatest and most valuable Discoveries that has been made of late Years in the Republick of Letters; and so he sets himself to confirm it by some Arguments, which, in his Apprehension, will put it beyond all Doubt and Controversy.

It is above twenty Years since I looked over that Piece of Dr. *Berkeley's*, which contains this most precious Discovery, and, if I remember right, that Gentleman himself boasts of some mighty Advantages that would accrue from it to the Commonwealth of Learning: The Acquisition of Science was to become exceeding easy, and several Difficulties, that were used grievously to perplex Mathematicians and Metaphysicians, were to sink before it: In short, it was to do such Feats in behalf of Knowledge, as no Principle beside was able to perform. But notwithstanding all these Benefits that were to accompany it, I do not find it has met with any favourable Reception among the Literati; or that many Persons of Ability and Penetration are become Disciples: Its Fortune may now perhaps be more prosperous under the Auspices of its new Patron, who, we see, undertakes to raise it above all Opposition.

“ It is evident, he says, that in forming most of
 “ our general Ideas, if not all of them, we abstract
 “ from every particular Degree of Quantity and
 “ Quality, and that an Object ceases not to be of
 “ any particular Species on account of every small
 “ Alteration in its Extension, Duration, and other
 “ Properties. It may therefore be thought, that
 here

“ here is a plain Dilemma that decides concerning
 “ the Nature of those abstract Ideas which have af-
 “ farded so much Speculation to Philosophers.
 “ The abstract Idea of a Man represents Men of
 “ all Sizes and all Qualities; which it is concluded
 “ it cannot do, but either *by representing at once all*
 “ *possible Sizes and all possible Qualities, or by re-*
 “ *presenting no particular one at all.* Now it ha-
 “ ving been esteemed absurd to defend the former
 “ Proposition, as implying an infinite Capacity in
 “ the Mind, it has been commonly infer’d in fa-
 “ vour of the latter.”

Here is the Dilemma with which we are perplex-
 ed on this Subject, and from which the superior Ca-
 pacity of our Author is to deliver us. The latter
 Inference he utterly destroys. And this he does,
 first, by proving that it is utterly impossible to
 conceive any Quantity or Quality, without forming
 a precise Notion of its Degrees. And secondly, by
 shewing, that though the Capacity of the Mind be
 not infinite, yet we can at once form a Notion of
 all possible Degrees of Quantity and Quality, in
 such a Manner at least, as, however imperfect, may
 serve all the Purposes of Reflection and Conversa-
 tion.

Thus I have told the Reader what our Author
 has done. I cannot so compleatly shew him how he
 has done it; for at the most, I must set down only
 the Heads of those Arguments whereby he demon-
 strates the two foregoing Propositions. The first,
 asserting the Impossibility of conceiving any Quan-
 tity or Quality, without forming a precise Notion of
 its Degrees, he proves by these three: First, what-
 ever Objects are different are distinguishable, and
 whatever Objects are distinguishable are separable
 by the Thought and Imagination, and *vice versa*.
 Secondly, it is confessed, that no Object can appear
 to the Senses, or, in other Words, that no Impres-

sion can become present to the Mind, without being determined in its Degrees both of Quantity and Quality: To affirm otherwise, implies that it is possible for the same Thing to be and not to be. Thirdly, it is a Principle in Philosophy, that every thing in Nature is individual, and that it is utterly absurd to suppose a Triangle really existent, which has no precise Proportion of Sides and Angles. If this therefore be absurd in *Fact* and *Reality*, it must also be so in *Idea*; since nothing of which we can form a clear and distinct Idea is absurd and impossible.* But to form the Idea of an Object, and to form an Idea simply, is the same Thing; *the Reference of the Idea to an Object being an extraneous Denomination, of which, in itself, it bears no Mark or Character.*

When our Author, by what he says upon these Heads, has convinced us of his first Proposition, he proceeds to confirm the second, relating to the Capacity of the Mind, for *forming at once a Notion of all possible Degrees of Quantity and Quality.* He tells us, when we have found a Resemblance among several Objects, we apply the same Name to all of them, whatever Differences may appear among them. When we have acquired a Custom of this kind, the hearing of that Name revives the Idea of one of these Objects, with all its particular Circumstances. But as the same Word has been fre-

* I have revolved this Sentence in my Mind till I have quite tired myself, but cannot, after all, find any Meaning in it. I do not mention this as a singular Instance of our Author's Inscrutability, for there are, to me, innumerable in this Work of his; but I could not point out a more short and entire one, whereby the Reader may judge how qualified this Writer is to give us a clear Idea of so complex a Subject as Human Nature, or, with what Justice he tramples upon Mr. *Locke*, and pretends to restore or rectify what he has perverted. Mind, for this Purpose also, what immediately follows.

quently

quently applied to other Individuals, different in many Respects from that Idea which is immediately present to the Mind; the Mind not being able to revive the Idea of all the Individuals, only revives that Custom which we have acquired by surveying them. “ They are not really and in fact present to “ the Mind, but only in Power; nor do we draw “ them all out distinctly in the Imagination, but “ keep ourselves in a Readiness to survey any of “ them, as we may be prompted by a present Design or Necessity. The Word raises up an individual Idea, along with a certain Custom, and “ that Custom produces any other individual one “ for which we may have Occasion. But as the “ Production of all the Ideas to which the Name “ may be applied, is in most Cases impossible, we “ abridge that Work by a more partial Consideration, and find but few Inconveniences to arise in “ Reasoning from that Abridgment.”

When he has said this, and a good deal more, for the Explication of this Point, he tells us, the only Difficulty that can remain relating thereto is, to account for that Custom which so readily recalls every particular Idea for which we may have Occasion. The Method he takes for giving us a satisfactory Notion of it is, “ by producing other Instances “ which are analogous to it, and other Principles “ which facilitate its Operation.” His Observations for this Purpose are four, and it is evident he has a very good Opinion of them; for thus he says, “ Perhaps these four Reflections may help to “ remove all Difficulties to the Hypothesis I have “ proposed concerning abstract Ideas, so contrary “ to that which has hitherto prevailed in Philosophy. But, to tell the Truth, I place my chief “ Confidence in what I have proved concerning the “ Impossibility of general Ideas, according to the “ common Method of explaining them. We must

“ certainly seek some new System upon this Head,
 “ and there plainly is none beside what I have proposed.”

Before he leaves this Subject, he deduces from the foregoing Principles an Explanation of that *Distinction of Reason*, (as he phrases it) which is so much talked of, and so little understood, in the Schools.

We have gone thorough the first Part of this Book. In the second Part we find our Author's Notions of the infinite Divisibility, and other Qualities, of our Ideas of Space and Time;* with divers Objections that may be made thereunto, and his Answers. He introduces this Chapter with an indirect Compliment upon himself; after which he repeats, in his own Way, a great many odd Fancies relating to this Topick, that have often made their Appearance in the Writings of other minute Philosophers. Of these I shall give the Reader a Taste, by the Recital of two or three in their Order. Thus he says,

“ It is certain that the Imagination† reaches
 “ a *Minimum*, and may raise up to itself an Idea,
 “ of which it cannot conceive any Sub-division,
 “ and which cannot be diminished without a total
 “ Annihilation. When you tell me of the thousandth and ten-thousandth Part of a Grain of Sand, I have a distinct Idea of these Numbers,

* The infinite Divisibility of Space is, I think, an Impropriety. Space is, in the strictest Sense, an *Individuum*; and though our Author has expressed himself as above, yet he seems by his subsequent Reasoning (if it may be so called) to intend by Space, Matter, or solid Extension.

† He might more reasonably have said, *the Mind may reach a Minimum, or be convinced of the Existence of indivisible Atoms*; for it is certain the Imagination never forms an Idea of partial Extension, but under some Figure; Now a Figure of which no Sub-division can be conceived, is as rank a Contradiction as any our Author censures in his whole Performance.

“ and

“ and of their different Proportions ; but the-Images
 “ which I form in my Mind to represent the Things
 “ themselves, are nothing different from each other,
 “ nor inferior to that Image by which I represent the
 “ Grain of Sand itself, which is supposed so vastly
 “ to exceed them. What consists of Parts is dis-
 “ tinguishable into them, and what is distinguish-
 “ able is separable.* But whatever we may ima-
 “ gine, the Idea of a Grain of Sand is not distin-
 “ guishable, nor separable into 20, much less into
 “ 1000, 10000, or an infinite Number of different
 “ Ideas.”

In a Paragraph or two after, our Author is cer-
 tain again, “ That we can form Ideas which shall
 “ be no greater than the smallest Atom of the ani-
 “ mal Spirits of an Insect a thousand times less
 “ than a Mite ; and we ought rather to conclude,
 “ that the Difficulty lies in enlarging our Concep-
 “ tions so much as to form a just Notion of a
 “ Mite.† For, in order to form a just No-
 “ tion of these Animals, we must have a di-
 “ stinct Idea representing every Part of them ;
 “ which, according to the System of infinite Divisi-
 “ bility, is utterly impossible ; and, according to
 “ that of indivisible Parts or Atoms, is extremely

* This Axiom is somewhat like a Conjuror's *Hocus Pocus* ; it works Wonders, and is at every Turn repeated. Let this Gentleman apply it once more in the Case before us ; let him try if he can conceive in his Imagination a Grain of Sand, without conceiving a Surface ; and let him try if he can imagine any Surface without at least two distinguishable, and consequently, according to his own Axiom, separable Sides.

† This Writer fancies a Difficulty where there is none. Difficulty implies a Possibility of the Thing it relates to, and a Capacity in the Agent to accomplish it, when exerted to the utmost, and attended with favourable Circumstances : But it is entirely above the Reach of the human Mind to form a just (if thereby is meant an adequate) Notion of a Mite, or any Animal whatsoever.

“ difficult, by reason of the vast Number and
 “ Multiplicity of these Parts.”

When our Author has ran through the Arguments he had picked up against the infinite Divisibility of Space, he tells us, it is true Mathematicians are wont to say, that there are equally strong Arguments on the other Side of the Question; and then he adds, “ Before I examine these Arguments
 “ and Objections in Detail, I will here take them
 “ in a Body, and endeavour, by a short and decisive Reason, to prove at once that it is utterly
 “ impossible they can have any just Foundation.” What an effectual Method has this Gentleman contrived of destroying his Antagonists! He first slays them all in a Body, and kills them one by one afterwards. I shall not say a Syllable of his particular Executions, but give the Reader a Sight only of that dreadful Instrument, whereby at a single Blow he takes away the Lives of all his Opposers, “ It is an established Maxim (says he) in Metaphysics, *that whatever the Mind clearly conceives includes the Idea of possible Existence*; or, in other Words, *that nothing we imagine is absolutely impossible*. We can form no Idea of a Mountain without a Valley, and therefore regard it as impossible.

“ Now it is certain we have an Idea of Extension; for otherwise, why do we talk or reason concerning it? It is likewise certain that this Idea, as conceived by the Imagination, though divisible into Parts, or inferior Ideas, is not infinitely divisible, nor consists of an infinite Number

* How subtle a Distinction is this between the Impossibility and Difficulty attending the different Systems. But in reality, there is not a Man in the Universe that can reap the least Benefit by it, except our Author himself. To every one else it is as impossible, upon one Supposition as on the other, to have a distinct Idea, representing every Part of an Insect a thousand times less than a Mite, not excluding even those of which its animal Spirits consist.

“ of

Art. 26. For NOVEMBER, 1739. 367.

“ of Parts : For that exceeds the Comprehension
“ of our limited Capacities. Here then is an Idea
“ of Extension, which consists of Parts, or infe-
“ rior Ideas, that are perfectly indivisible ; conse-
“ quently this Idea implies no Contradiction ; con-
“ sequently it is impossible for Extension really to
“ exist conformable to it ; and consequently all
“ the Arguments employed against the Possibility
“ of mathematical Points are scholastick Quibbles,
“ and unworthy of our Attention.

“ These Consequences we may carry one Step
“ farther, and conclude that all the pretended De-
“ monstrations for the infinite Divisibility of Ex-
“ tension are equally sophistical, since it is certain
“ these Demonstrations cannot be just, without
“ proving the Impossibility of mathematical Points ;
“ which it is an evident Absurdity to pre-
“ tend to.”

There is not, I am persuaded, any Reader hardy enough to withstand such Reasoning as this is. And I hope no one will be so ill-natur'd, as to refuse joining with the Author of it in a Compliment which he passes on himself, at the very Entrance of the third Section immediately following, wherein he considers the other Qualities of our Ideas of Time and Space. “ No Discovery (says he
“ there) could have been made more happily for
“ deciding all Controversies concerning Ideas, than
“ that with which I at first set out, viz. *That Im-*
“ *pressions always take the Precedency of them, and*
“ *that every Idea with which the Imagination is*
“ *furnished, first makes its Appearance in a cor-*
“ *respondent Impression.*” By the Application of this fortunate Principle, he proceeds to penetrate still farther into the Nature of our Ideas of Space and Time. What a vast Progress he has made in this Science, may be easily guess'd, by my here marking the very first Step he has therein taken : “ Upon

“ opening my Eyes, says he, and turning them to
 “ the surrounding Objects, I perceive many visible
 “ Bodies; and upon shutting them again, and con-
 “ sidering the Distance betwixt these Bodies, I ac-
 “ quire the Idea of Extension.” This is indeed a
 new Method of gaining it, entirely of our Author’s
 Invention; but we shall see a little lower, that this
 reiterated Action of the Eye is not always necessary
 for that Purpose, but that the Idea of Extension
 may be had, at least without closing the Eye-lids.
 For thus he goes on, full as wisely as he begun.

“ As every Idea is derived from some Impressi-
 “ on, which is exactly similar to it, the Impressi-
 “ ons similar to this Idea of Extension, must either
 “ be some Sensations derived from the Sight, or
 “ some internal Impressions arising from these Sen-
 “ sations. Our internal Impressions are our Passi-
 “ ons; none of which, I believe, will ever be as-
 “ serted to be the Model, from which the Idea of
 “ Space is derived. There remains therefore no-
 “ thing but the Senses, which can convey to us this
 “ original Impression. Now what Impression do
 “ our Senses here convey to us? This is the prin-
 “ cipal Question, and decides without Appeal con-
 “ cerning the Nature of the Idea.” And now
 follows his Answer, by the first Sentence of which
 we shall perceive, as I have said above, that this
 extraordinary Philosopher does not always need
 both to open and shut his Eyes, in order to acquire
 the simple Idea of Extension.

“ The Table before me, says he, is *alone suffi-*
 “ *cient by its View*, to give me an Idea of Exten-
 “ sion. This Idea, then, is borrowed from, and
 “ represents some Impression, which this Moment
 “ appears to the Senses. But my Senses convey to
 “ me only the Impressions of coloured Points, dis-
 “ posed in a certain manner. If the Eye is sensi-
 “ ble of any thing farther, I desire it may be pointed
 “ out

“ out to me. But if it is impossible to shew any
 “ Thing further, we may conclude with Certainty,
 “ that the Idea of Extension is nothing but a Copy
 “ of these coloured Points, and of the Manner of
 “ their Appearance.

So much for the *Extension* of Space. Not that our Author has here quitted it. He wades still farther therein, through several Pages, mixing Time along with it, and viewing both in a Variety of Lights. Some of these are too dazzling for my weak Sight. I must therefore shun them; only telling the Reader, whose Eyes are strong enough for such Views, where he is to look for them. And besides the Sequel of the third Section, from the former Part of which we have had the three last Citations, there is the fourth Section, wherein divers of them are to be found, under the Title of Answers to the Objections, whereby Metaphysicians, Mathematicians, &c. have conspired to destroy our Author's Doctrine of indivisible Atoms.

When he begins to deal with the Geometricians, he says, at first Sight their Science seems favourable to his Thesis; and if it be contrary in its *Demonstrations*, 'tis perfectly conformable in its *Definitions*; his present Business then, as he adds, must be to defend the Definitions, and refute the Demonstrations.

I will have nothing to do in the Quarrel; if they cannot maintain their Demonstrations against his Attacks, they may even perish.

In the fifth Section, which is filled up likewise with Objections and Replies, he encounters the *Naturalists*, who hold the Reality of an absolute *Vacuum*. The Dispute upon this Head including divers subtle Speculations, interests the Metaphysicians also. The preceding Section was ushered in with a very brief Recapitulation of his System concerning Space and Time, which consists, as he tells us, of
 two

two Parts. The first depends on this Chain of Reasoning. The Capacity of the Mind is not infinite; consequently no Idea of Extension or Duration, includes an infinite Number, of Parts or inferior Ideas, but of a finite Number, and these simple and indivisible. The second is a Consequence of the former, which implies, that the Parts, into which the Ideas of Space and Time resolve themselves, become at last indivisible; and these indivisible Parts, being nothing in themselves, are inconceivable, when not filled with something real and existent. The Ideas of Space and Time are therefore no separate or distinct Ideas, but merely those of the Manner or Order, in which Objects exist: Or, in other Words, 'tis impossible to conceive either a Vacuum and Extension without Matter, or a Time, when there was no Succession or Change in any real Existence.

The first half of this System he has incontestably proved in the foregoing Pages of this Work; and I have given my Readers a slight Taste of his Demonstration; the second Part of it is the Basis of the fifth Section, wherein he delivers his Sentiments of a *Vacuum*; for therefrom, he says, it follows, "that we can form no Idea of a *Vacuum*, or Space, "where there is nothing visible or tangible." This gives Rise (and well it may) to three Objections; which he most intelligibly tells us, *he shall examine together, because the Answer he shall give to one is a Consequence of that which he shall make use of for the others.*

One might from these Answers collect many Passages, which would give us a high Conceit of the Author's Sagacity. Let us pick out only two or three for a Sample. Thus, he has discover'd, that "a Man, who enjoys his Sight, receives no other "Perception from turning his Eyes on every Side, "when entirely deprived of Light, than what is
" common

“ common to him with one born blind ; and ’tis
 “ certain, he adds, such a one has no Idea either of
 “ Light or Darkneſs.” A Page or two after,
 where he is ſhewing, that Motion does not preſup-
 poſe a *Vacuum*, he ſays, admirably to that Pur-
 poſe, “ ſuppoſe a Man to be ſupported in the Air,
 “ and to be ſoftly conveyed along by ſome invi-
 “ ſible Power ; ’tis evident he is ſenſible of nothing,
 “ and never receives the Idea of Extension, nor
 “ indeed any Idea, from this invariable Motion,
 “ Even ſuppoſe, he moves his Limbs too and fro,
 “ this cannot convey to him that Idea. He feels
 “ in that Caſe a certain Senſation or Impreſſion,
 “ the Parts of which are ſucceſſive to each other,
 “ and may give him the Idea of Time, but cer-
 “ tainly are not diſpoſed in ſuch a Manner, as is
 “ neceſſary to convey the Idea of Space or Exten-
 “ ſion.” Again, his Argument leading him to
 inquire, whether the Sight can convey the Impreſ-
 ſion and Idea of a *Vacuum*? To determine that it
 cannot, among other Conſiderations he puts a Caſe
 of two luminous Bodies appearing at ſome Diſtance
 from one another, upon a Field (if I may ſo ex-
 preſs it) of abſolute Darkneſs. Now as the Di-
 ſtance between theſe Objects is not any thing co-
 loured or viſible, it may be thought, he ſays, that
 there is here a *Vacuum* or pure Extension, not on-
 ly intelligible to the Mind, but obvious to the very
 Senſes. This, he owns, is our natural and moſt fa-
 miliar Way of thinking ; but he evinces it to be a
 wrong one: For “ ſince this Diſtance cauſes no
 “ Perception different from what a blind Man re-
 “ ceives from his Eyes, or what is convey’d to us
 “ in the darkeſt Night, it muſt partake of the
 “ ſame Properties ; and as Blindneſs and Dark-
 “ neſs afford us no Ideas of Extension, it is im-
 “ poſſible, that the dark and undiſtinguiſhable Di-
 “ ſtance

“ stance between two Bodies can ever produce that
 “ Idea. Again,

His Subject leading him to observe, as a general Maxim in the Science of human Nature, that *wherever there is a close Relation betwixt two Ideas, the Mind is very apt in all its Discourses and Reasonings to use the one for the other*; he undertakes to assign the Causes of this Phenomenon (as he calls it.) Accordingly he remarks, “ that as the Mind is endowed with a Power of exciting any Idea it pleases; whenever it dispatches the Spirits into that Region of the Brain, in which the Idea is placed, these Spirits always excite the Idea, when they run precisely into the proper *Traces*, and rummage that Cell which belongs to the Idea. But as this Motion is seldom direct, and naturally turns a little to the one Side or the other; for this Reason the animal Spirits, falling into contiguous Traces, present the related Ideas in lieu of that, which the Mind desired at first to survey. This Change we are not always sensible of; but continuing still the same Train of Thought, make use of the related Idea, which is presented to us, and employ it in our Reasoning, as if it were the same with what we demanded.” What could *Cartesius* or *Malebranch* have said more *a propos* upon this Head! How admirably does this account for the Mistakes and Sophisms so frequent and so fatal in Philosophy.

I said at the Head of these Citations, that I should extract them from our Author’s Reply to certain Objections, and I verily thought I had done so, when reading farther, I was a little staggered, at the Top of a Paragraph, with this Sentence, “ After this Chain of Reasoning and Explication of my Principles, I am now prepared to answer all the Objections that have been offered, whither

“ ther deriv’d from *Metaphysicks* or *Mechanicks*.”
I was just resolving to look back, to see how I came to be so mistaken, when I made myself easy, by reflecting on the Genius of my Author, who often affects to startle or perplex his Readers: And indeed as I went forward, I found nothing to alter my Opinion of what was past, or to answer the Expectation that might naturally be rais’d by the above Declaration.

If what I have been mentioning in some Measure puzzled me, I was no less charmed at an Instance of our Author’s superlative Modesty, which appears a Page or two after. For there, when he is returning as it were from the utter Overthrow of his Opposers, his Stile is so unlike that of a Conqueror, that it would rather induce one to think he had been defeated. “ Thus, says he, I *seem* to
“ have answer’d the three Objections above-men-
“ tioned; tho’ at the same time I am sensible,
“ that few will be satisfied with these Answers;
“ but will immediately propose new Objections
“ and Difficulties.” One of these he guesses at, and tells us, “ ’Twill probably be said, that his
“ Reasoning makes nothing to the Matter in hand,
“ and that he explains only the Manner in which
“ Objects affect the Senses, without endeavouring
“ to account for their real Nature and Operations.” To this Objection, he very candidly says, he answers, “ by pleading guilty, and by confessing that
“ his Intention never was to penetrate into the Na-
“ ture of Bodies, or explain the secret Causes of
“ their Operations. — As to those who attempt to
“ do so, he cannot approve of their Ambition, till
“ he sees, in some one Instance at least, that they
“ have met with Success. He contents himself
“ with knowing perfectly the Manner in which
“ Objects affect his Senses, and their Connexions
“ with each other, as far as Experience informs
“ him

“ him of them. This suffices for the Conduct of
 “ Life; and this suffices also for his Philosophy;
 “ which pretends only to explain the *Nature and*
 “ *Causes of our Perceptions, or Impressions and*
 “ *Ideas.*” I cannot say what will suffice for his
 Philosophy, but I will venture to affirm his Philo-
 sophy will never suffice to acquaint us with either
 the Nature or Causes of our Perceptions; any far-
 ther than any Man’s Consciousness will do, with-
 out it.

In the next Paragraph he assumes the Air of a
 Sphinx, only not attended with the horrible Cruel-
 ty of that Monster. He advances a Paradox at
 least as obscure as the other’s *Enigma*; notwith-
 standing he is pleased to assert it will easily be ex-
 plain’d from the foregoing Reasoning. The en-
 suing is an exact Transcript of it. “ I shall (says
 “ he) conclude this Subject of Extension, with a
 “ Paradox. — This Paradox is, that if you are
 “ pleased to give to invisible and intangible Di-
 “ stance, or in other Words, to the Capacity of
 “ becoming a visible and tangible Distance, the
 “ Name of a *Vacuum*, Extension and Matter are
 “ the same, and yet there is a *Vacuum*. If you
 “ will not give it that Name, Motion is possible in
 “ a *Plenum*, without any Impulse in *instantum*,
 “ without returning in a Circle, and without Pe-
 “ netration.” This dark Saying brings us very
 near to the End of the fifth Section, which closes
 with proving *Time to be nothing but the Manner in*
which some real Object exists.

The sixth (which is the last) Section of the se-
 cond Part of this Work, treats of the *Ideas of Ex-*
istence, and of external Existence. As our Author
 handles these abstruse Points more fully hereafter, I
 shall take no notice of what he has said here, where
 he has only hinted his Sentiments concerning them.
 I pro-

I proceed now therefore to the third Part of this Treatise; where the Author has descanted very largely on two very curious Topicks, *Knowledge* and *Probability*. Were I to make a methodical Abstract of the several Sections into which his Discourse on these Heads is divided, it would carry me far beyond the Space I ought to allow this Article; I must therefore follow the Course I have hitherto gone in, contenting myself with only selecting here and there an extraordinary Passage, for the Readers Information and Entertainment.

The first Section of this Part opens with an Enumeration of the different Kinds of philosophical Relation. They are seven, viz. *Resemblance*, *Identity*, *Relations of Time and Place*, *Proportion in Quantity or Number*, *Degrees in any Quality*, *Contrariety*, and *Causation*. Our Author afterwards tells us, that only four of these can be the Objects of Knowledge and Certainty. These four are *Resemblance*, *Contrariety*, *Degrees in Quality*, and *Proportions in Quantity or Number*. The three first, he says, are discoverable at first Sight, and fall more properly under the Province of Intuition than Demonstration: Which last is chiefly concerned in fixing the *Proportions of Quantity or Number*. Here he takes Occasion of passing a Verdict on Geometry, very different from that of the more unthinking Bulk of Mankind, who are apt to entertain I know not what Prejudices in its Favour. " It is, he tells us, the *Art*, by which we fix the " Proportions of Figures; but which, tho' it much " excels, both in Universality and Exactness, the " loose Judgments of the Senses and Imagination, " yet never attains a perfect Precision and Exactness. Its first Principles are still drawn from the " general Appearance of the Objects; and that " Appearance can never afford us any Security, " when we examine the prodigious Minuteness of " which

“ which Nature is susceptible. Our Ideas seem
 “ to give a perfect Assurance, that no two right
 “ Lines can have a common Segment; but if we
 “ consider these Ideas, we shall find, that they al-
 “ ways suppose a sensible Inclination of the two
 “ Lines, and that where the Angle they form is
 “ extremely small, we have no Standard of a right
 “ Line so precise as to assure us of the Truth of
 “ this Proposition.” The Geometricians, who would
 consult their own Edification, may, in the Original,
 whence I have extracted this Passage, meet with
 others on the same Head, which discover the Depth
 of this great Mathematician’s Erudition. One thing
 pleases me vastly, which is the Impartiality where-
 with he checks the Boastings of some of his scien-
 tifick Brethren. “ ’Tis usual, says he, with Ma-
 “ thematicians, to pretend that those Ideas, which
 “ are their Objects, are of so refin’d and spiritual a
 “ Nature, that they fall not under the Conception of
 “ the Fancy, but must be comprehended by a pure
 “ and intellectual View, of which the superior Fa-
 “ culties of the Soul are alone capable.” This,
 he affirms, is all an Artifice; and to destroy it we
 need only, as he says, reflect on that Principle (of
 his) so oft insisted on, *that all our Ideas are copied
 from our Impressions.* I have afore hinted the migh-
 ty Value of this Discovery, the Honour of which
 is intirely due to our Author, but it cannot be too
 often inculcated. I verily think, if it were closely
 pursued, it would lead us to several inestimable
Desiderata, such as the *perpetual Motion*, the *grand*
Elixir, a *Dissolvent of the Stone*, &c. Many
 Wonders have been done in the Republick of Let-
 ters by a single and very simple Principle; tho’ I
 question if any may compare with the above-men-
 tioned, except that of *M. Leibnitz*. Every one has
 heard, what an immense Field of Knowledge he
 opened by his *sufficient Reason*, and how much
 wiser

wiser the World is by it, at this Day. Such Benefactors to Mankind will always be the Admiration of Posterity.

I proceed to say a Word or two of the second and third Sections. In the former we have somewhat about *Probability*, and *the Idea of Cause and Effect*. In the latter we are told, *Why a Cause is always necessary*. All manner of Persons, that have any Antipathy to the Argument *à Priori* for the Existence of God, may repair to this latter Section, where they will have the Satisfaction of seeing it utterly demolished. This Writer has here destroy'd the Foundation of it, and so there's an End of the whole Fabrick. Dr. Clarke, and one John Lock, Esq; whom he particularly names, two of the most superficial Reasoners, were, as well as many others, so weak as to fancy, that *whatever begins to exist, must have a Cause of Existence*; nay, Hobbes himself, as much an Atheist as we believe him, was of this Opinion: Every one knows, how he, and the greater Men afore named, pretended to evince the Proposition; but our Author pronounces all they produced for that Purpose fallacious, sophistical, and frivolous; and he really thinks it unnecessary to employ many Words in shewing the Weakness of their Arguments.

But, tho' our Author has quite erased the Argument *à Priori* for the Divine Existence, I would willingly hope, he has no Intention of weakening this fundamental Truth, that *there is some one necessary, eternal, independent Being*; nor does he directly assert a *Thing may come into Being without a Cause*; only he will have *Experience* to be the sole Road by which we can arrive at the Certainty of this Thesis, *Whatever has began to exist, must have had a Cause of its Existence*. And that *Experience* will lead us thereunto, is what, I fancy, our Author aims at proving, in some ensuing Sections. I would be

more positive upon this Point if I could ; but having run over the Sections refer'd to (13 in Number) in order to know whether this were the real Scope of them, I acknowledge I cannot understand them enough to pronounce dogmatically : Nor is it to be wonder'd at, if I am at a Loss in this Matter, seeing any Man must be so, who is not bless'd with an extraordinary Penetration ; according to our Author's own Acknowledgement of the relative Obscurity of this Part of his Argument. For about the Middle of the twelfth Section he very well says, " I am sensible how abstruse all this Reasoning must appear to the generality of Readers, who not being accustomed to such *profound Reflections* on the intellectual Faculties of the Mind, will be apt to reject as chimerical whatever strikes not in with the common received Notions, and with the easiest and most obvious Principles of Philosophy. And no doubt there are some Pains required to enter into these Arguments ; tho' perhaps very little are necessary to perceive the *Imperfection of every vulgar Hypothesis* on this Subject, and the little Light, which Philosophy can yet afford us in such sublime and such curious Speculations." And again, in the XIVth Section, after some farther refined Speculations, " he thinks it proper to give Warning, that he has just now examined one of the most sublime Questions in Philosophy, *viz. that concerning the Power and Efficacy of Causes* ; where all the Sciences seem so much interested. And the Reason of this Warning partakes of the Excellency of its Subject : For he adds, " Such a Warning will naturally rouse up the Attention of the Reader, and make him desire a more full Account of his Doctrine, as well as of the Arguments on which it is founded." A noble Issue indeed, and most graciously encouraged, for this he treats it : " This Request, says

“ he, is so reasonable, that I cannot refuse complying with it ; especially as I am hopeful, that the Principles I proceed on, the more they are examined, will acquire the more Force and Evidence.” Undoubtedly.

That I was right in my Conjecture, as to the real Purport of the afore-named Sections, appears with great Probability from the ensuing Passages, which occur toward the latter End of them ; and which I do not vainly quote as Testimonies of my Sagacity in guessing, but to instruct the Reader in a Question of the highest Dignity in Metaphysics ; that is, in our Author’s own Stile, *Why a Cause is always necessary?* Or, in vulgar Phrase, Why the Mind conceives a Cause necessary to the Existence of every thing that has a Beginning? He says,

“ The Idea of Necessity arises from some Impression. There is no Impression conveyed by our Senses which can give Rise to that Idea. It must therefore be derived from some internal Impression, or Impression of Reflection. There is no internal Impression which has any Relation to the present Business, but *that Propensity which Custom produces to pass from an Object to the Idea of its usual Attendant.* This therefore is the Essence of Necessity. Upon the whole, Necessity is something that *exists in the Mind, not in Objects* ; nor is it possible for us ever to form the most distant Idea of it, considered as a Quality in Bodies. Either we have no Idea of Necessity, or Necessity is nothing but *that Determination of the Thought to pass from Causes to Effects, and from Effects to Causes, according to their experienced Union.*

“ Thus as the Necessity which makes two times two equal to four, or three Angles of a Triangle equal to two right ones, lies only in the Act of the Understanding, by which we consider and

“ compare these Ideas; in like manner the Necessity
 “ of Power, which unites Causes and Effects, lies
 “ in the Determination of the Mind to pass from
 “ the one to the other. The Efficacy or Energy of
 “ Causes is neither placed in the Causes themselves,
 “ nor in the Deity, nor in the Concurrence of these
 “ two Principles; but belongs entirely to the Soul,
 “ which considers the Union of two or more Ob-
 “ jects in all past Instances. It is here that the real
 “ Power of Causes is placed along with their Con-
 “ nexion and Necessity.” A most wonderful Doc-
 trine, I protest, and such our Author acknowledges
 it to be; for he immediately subjoins,

“ I am sensible, that of all the Paradoxes which I
 “ have had, or shall have Occasion to advance in the
 “ Course of this Treatise, the present one is the
 “ most violent, and that it is merely by dint of
 “ solid Proof and Reasoning I can ever hope it
 “ will have Admission, and overcome the inveterate
 “ Prejudices of Mankind.—There is commonly an
 “ Astonishment attending every thing extraordi-
 “ nary; and this Astonishment changes imme-
 “ diately into the highest Degree of Esteem or
 “ Contempt, according as we approve or disap-
 “ prove of the Subject. I am much afraid that
 “ though the foregoing Reason appears to me
 “ the shortest and most decisive imaginable; yet
 “ with the generality of Readers the Bias of the
 “ Mind will prevail, and give them a Prejudice
 “ against the present Doctrine.—The contrary No-
 “ tion is so riveted in the Mind from the Principles
 “ above-mentioned, that I doubt not but my Sen-
 “ timents will be treated by many as extravagant
 “ and ridiculous.” Likely enough, truly; for any
 one who reads these Passages must be convinced,
 that some Men are very strange and uncouth Ani-
 mals. Our admirable Author must expect to be
 nibbled at, as all great Genius's have been, by a
 a Par-

a Parcel of stupid Impertinents, for whom he has generously framed a compleat Set of Objections: "What! "the Efficacy of Causes lie in the Determination of the Mind! As if Causes did not operate entirely independent of the Mind, and would not continue their Operation, even though there was no Mind existent to contemplate them, or reason concerning them. Thought may well depend on Causes for its Operation, but not Causes on Thought. This is to reverse the Order of Nature. To every Operation there is a Power proportioned; and this Power must be placed on the Body that operates. If we remove the Power from one Cause, we must ascribe it to another: But to remove it from all Causes, and bestow it on a Being that is no ways related to the Cause or Effect by perceiving them, is contrary to the most certain Principles of human Reason."

Let these Simpletons talk thus if they please, our Author despises their Attacks as he ought: He only replies to all these Arguments (as he vouchsafes to call them) "That the Case is here much the same, as if a blind Man should pretend to find a great many Absurdities in the Supposition, that the Colour of Scarlet is not the same with the Sound of a Trumpet, nor Light the same with Solidity."

A Page or two after this notable Sentence, he begins to think it is Time to collect all the different Parts of his Reasoning, (in which he acknowledges he has, though on justifiable Motives, advanced in a seemingly preposterous Manner) and by joining them together, form an exact Distinction of the Relation of *Cause* and *Effect*, which makes the Subject of the present Inquiry. There may, he tells us, two Definitions be given of this Relation, which are different, only by their presenting a different View of the same Object, and making us con-

sider it either as a *philosophical* or as a *natural* Relation. We may define a CAUSE to be "An Object precedent and contiguous to another, and where all the Objects resembling the former are placed in like Relations of Precedency and Contiguity to those Objects that resemble the latter." This Definition lies far out of the Reach of my Capacity, and I am indeed in some Doubt whether it be intelligible to any but Men of our Author's Ability. His second Definition is a little more comprehensible, and is designed for the Satisfaction of such as may esteem the former defective, because drawn from Objects, as he says, foreign to the Cause. It is this, "A CAUSE is an Object precedent and contiguous to another, and so united with it, that the Idea of the one determines the Mind to form the Idea of the other, and the Impression of the one to form a more lively Idea of the other." Should this Definition be rejected for the same Reason as the foregoing, he knows no other Remedy, than that the Persons who express this Delicacy, should substitute a juster Definition in its Place. But for his Part, he honestly owns his Incapacity for such an Undertaking. For "when he examines with the utmost Accuracy those Objects, which are commonly denominated Causes and Effects, he finds, in considering a single Instance, that the one Object is precedent and contiguous to the other; and in enlarging his View to consider several Instances, he finds *only*, that like Objects are constantly placed in like Relations of Succession and Contiguity. Again, when he considers the Influence of this constant Conjunction, he perceives, that such a Relation can never be an Object of Reasoning, and can never operate upon the Mind but by means of Custom, which determines the Imagination to make a Transition from the Idea of one Object to that

" of

“ of its usual Attendant, and from the Impression
 “ of one to a more lively Idea of the other.”
 However extraordinary these Sentiments may appear, [I use this incomparable *Anguer*’s own Words] he thinks it fruitless to trouble himself with any further Inquiry or Reasoning upon the Subject, but shall repose himself on them as on established Maxims. *Amen.*

But though he has thus taken Leave of his Subject, with respect to Inquiring and Reasoning, he does not part with it for good and all, till he has drawn some Corollaries from it; by which he very kindly undertakes to remove several Prejudices and popular Errors that have very much prevailed in Philosophy. They that will see these Curiosities must go to the Original; for I cannot in this Abstract insert Examples of every thing therein remarkable.

I proceed to the fifteenth Section of the first Book, where eight Rules are laid down, by which to judge of Causes and Effects. The Reader may look at them if he pleases, when he goes to view the above-mentioned Corollaries. All I shall take notice of here, is a Passage ushering them in, and another that follows them: And really they are both admirable in their several Ways. In the first, our Author says, that according to the Doctrine he has been establishing, “ any thing may produce
 “ any thing. Creation, Annihilation, Motion, Reason, Volition; all these may arise from one another, or from any other Object we can imagine.” A most charming System indeed! one can hardly conceive the Uses it may be put to, and the different Purposes it will serve: It is to be hoped, the inimitable Inventor will one Day give us a large and ample Account of them.

I cannot help violating a rash Engagement. I said I would take no notice of the Rules above

spoken of. But, casting my Eye on the last of them, it was impossible not to admire the beautiful Example therein exhibited of the Justness of our Author's Principles. This Rule is, "That an Object which exists for any Time in its full Perfection *without any Effect*, is not the sole Cause of *that Effect*, but requires to be assisted by some other Principle which may forward its Influence and Operation." Now here the Reader, as I say, may see an Exemplification of our Author's Doctrine, "That *any thing* may produce *any thing*." Among which any Things he reckons *Annihilation* and *Creation*; or, in other Terms, he asserts, *something* may arise from, or be produced by, *nothing*. And so it is in the above Rule, where we find *without any Effect*, i. e. *nothing*, turned, in the Twinkling of an Eye, into *that Effect*, which is *something*.

When he has led us thorough this fine Train of Argument concerning *Cause* and *Effect*, he tells us, "Here is all the *Logic* he thinks proper to employ in his Reasoning; and perhaps even this was not very necessary, but might have been supplied by the natural Principles of our Understanding. Our scholastick Head-pieces and Logicians shew no such Superiority above the mere Vulgar in their Reason and Ability, as to give us any Inclination to imitate them in delivering a long System of Rules and Precepts to direct our Judgment in Philosophy."

In the sixteenth Section, which finishes the third Part of the first Book, we meet with certain Reflections on the *Reason* of *Animals*. These are calculated for confirming the foregoing Doctrine about Cause and Effect, how remote soever they may seem from such a Purpose; and yet so effectually they answer it, as almost intuitively, he tells us, to evince the Truth of his System.

We

We come now to the fourth Part of this Volume, of which we shall not offer to make any exact Analysis, only select a few curious Passages, such as we think most conducive to the Reader's Pleasure and Edification. In this Part our Author treats of the sceptical and other Systems of Philosophy; and he sets out like himself, advancing and descanting upon Propositions that never enter into the Heads of ordinary Writers. Thus in the very first Paragraph he shews there is no such Thing as Science, strictly speaking, but that all Knowledge degenerates into Probability; "and this Probability is greater or
" less, according to our Experience of the Veracity
" or Deceitfulness of our Understanding, and according to the Simplicity or Intricacy of the
" Question." And his second Paragraph assures us, "there is no Algebraist nor Mathematician that
" places entire Confidence in any Truth immediately upon his Discovery of it, or regards it as
" any thing but a mere Probability. Every Time
" he runs over his Proofs, his Confidence increases;
" but still more by the Approbation of his Friends;
" and is raised to its utmost Perfection by the universal Assent and Applauses of the learned World."

After this he proceeds thorough five Pages in the Language of a *Sceptic*; and then he informs us of the Design he had in view by so doing, which was to render us sensible of the Truth of his Hypothesis, *viz. That all our Reasonings concerning Causes and Effects are derived from nothing but Custom; and that Belief is more properly an Act of the sensitive, than of the cogitative Part of our Natures.* The Sequel of this Section is employed in guarding what he has advanced upon this Head, from some Objections to which it might unwarily be thought liable.

In the second Section, he considers Scepticism with regard to the Senses. And here he inquires into

into the Causes which induce us to believe in the Existence of Body: And his Reasonings on this Point he begins with a Distinction which will contribute, he assures us, very much to the perfect understanding of what follows. We ought, as he says, to examine apart those two Questions, which are commonly confounded together, *viz. Why we attribute a CONTINUED Existence to Objects, even when they are not present to the Senses?* and *why we suppose them to have an Existence DISTINCT from the Mind and Perception.* Upon a very careful Scrutiny, he rejects what has commonly been offered for the Solution of these *Queries*, and proposes one of his own; which, as he apprehends, very clearly and satisfactorily accounts for what is contained in them.

Glad would I be, could I present my Readers with the Sentiments of so profound and accurate a Genius as we are now dealing with, upon one of the most abstruse and perplexing Topicks in all Metaphysics; but alas! they are of too wide an Extent for the Compass of this Article: However, we will endeavour to introduce some Specimens thereof, whereby we shall at least see how happy a Talent he has for surmounting those Difficulties, which have proved the *no plus ultra* of many others.

“ After a little Examination we shall, he says,
 “ find, that all those Objects to which we attribute
 “ a continued Existence, have a peculiar *Constancy*,
 “ which distinguishes them from the Impressions,
 “ whose Existence depends upon our Perception.
 “ [Those Mountains, and Houses, and Trees, which
 “ lie at present under my Eye, have always ap-
 “ peared to me in the same Order; it is so also
 “ with my Bed and Table, my Books and Papers;
 “ and when I lose Sight of them by shutting my
 “ Eyes, or moving my Head, I soon after find
 “ them

“ them recur upon me without the least Alteration.
 “ This is the Case with all the Impressions, whose Ob-
 “ jects are supposed to have an external Existence;
 “ and is the Case with no other Impression, whe-
 “ ther gentle or violent, voluntary or involuntary.

“ This Constancy, however, is not so perfect as
 “ not to admit of very considerable Exceptions.
 “ Bodies often change their Position and Qualities,
 “ and after a little Absence or Interruption may be-
 “ come hardly knowable. But in these Changes
 “ they preserve a *Coherence*, and have a regular
 “ Dependence on each other, which produces, ve-
 “ ry reasonably, the Opinion of their continued
 “ Existence:—This *Coherence* therefore in their
 “ Changes, is one of the Characteristics of exte-
 “ rial Objects, as well as their Constancy.

When our Author has shewn that the Opinion of the continued Existence of Body depends on the *Coherence* and *Constancy* of certain Impressions, he proceeds to examine after what Manner these Qualities give rise to so extraordinary a Judgment. He begins with the *Coherence*, which he considers very minutely, in order to discover its whole Efficacy this way; the Consequence of which is, “ that he is afraid, whatever Force we may as-
 “ cribe to this Principle, 'tis too weak to support
 “ alone so vast an Edifice; as is that of the conti-
 “ nued Existence of all external Bodies; and that
 “ we must join the *Constancy* of their Appearance
 “ to the *Coherence*, to give a satisfactory Account
 “ of that Opinion.” How pertinent is this Con-
 clusion, when our Author has afore expressly ground-
 ed the Opinion here spoken of, on the *Constancy* of
 Appearance, and brought in the *Coherence* only as a
 Sort of *Successaneum*! Besides that, his Business here,
 as may be supposed from the fourth Line of this Pa-
 ragraph, is not to say what the Effect of these Prop-
 erties

perties is, but to instruct us in the *Modus* of their Operation. However, we must follow him in his own Way. Accordingly,

Having taken a strict Survey of the Power of *Coherence*, and seen what it will, and what it will not do in the Case before us, he takes *Constancy* to task in much the same manner. But, “as the *Ex-*“plication of this, he says, will lead him into a “considerable Compass of *very profound Reason-*“ing, he thinks it proper, to avoid Confusion, to “give a short Sketch or Abridgment of his Sys-“tem; and afterwards draw out all its Parts in their “full Compass.” As for his System in *Miniature*, there are four Things, he tells us, requisite to justify it. I shall take notice only of the first, which is, to explain the *Principium individuationis*, or Principle of Identity. Concerning this most curious Point, he observes, “That the View of any one Object is not “sufficient to convey the Idea of Identity. For “in that Proposition, an *Object is the same with* “*itself*, if the Idea express’d by the Word, *Object*, “were no ways distinguished from that meant by *it-*“*self*; we really should mean nothing, nor would “the Proposition contain a Predicate and a Subject, “which however are implied in this Affirmation. “One single Object conveys the Idea of Unity, “not that of Identity. On the other hand, a “Multiplicity of Objects can never convey this “Idea, however resembling they may be supposed. “The Mind always pronounces the one not to be “the other.—Since then both Number and Uni-“ty are incompatible with the Relation of Identi-“ty, it must lie in something that is neither of “them. But to tell the Truth, at first Sight this “seems utterly impossible. Betwixt Unity and “Number there can be no Medium; no more “than between Existence and Non-existence.”

Very

Very true. But now let us see how dexterously our most ingenious Author gets rid of this seemingly inextricable Difficulty. For this Purpose he needs only have recourse to the Idea of Time or Duration. He has already remark'd, * " That " Time, in a strict Sense, implies Succession, and " that when we apply its Idea, to any unchangeable " Object, 'tis only by a Fiction of the Imagination, by which the unchangeable Object is supposed to participate of the Changes of the co-existent Objects, and in particular of that of our Perceptions. This Fiction, of the Imagination almost universally takes place; and 'tis by means of it, that a single Object, placed before us, and survey'd for any Time without our discovering in it any Interruption or Variation, is able to give us a Notion of Identity. For when we consider any two Points of this Time, we may place them in different Lights: We may either survey them at the very same instant; in which Case they give us the Idea of Number, both by themselves and by the Object; which must be multiplied, in order to be conceived at once, as existent in these two different Points of Time: Or on the other hand, we may trace a Succession of Time by a like Succession of Ideas, and conceiving first one Moment, along with the Object then existent, imagine afterwards a Change in the Time without any *Variation* or *Interruption* in the Object; in which Case it gives us the Idea of Unity.

Here then, our Author says, is an Idea, which is a Medium betwixt Unity and Number; or more properly speaking, is either of them, according to the View in which we take it: And this Idea we

* In the 5th Section of the second Part of this Volume.

call that of Identity. — “ Thus, as he adds a little
 “ after, the Principle of Individuation is nothing
 “ but the *Invariableness* and *Uninterruptedness* of any
 “ Object, through a supposed Variation of Time,
 “ by which the Mind can trace it in the different
 “ Periods of its Existence, without any Break of
 “ the View, and without being obliged to form
 “ the Idea of Multiplicity or Number.

Those Readers, who know all that Mr. *Lock* and
 his Corrector Dr. *Butler* have wrote upon this puz-
 zling Subject, without being fully satisfied therewith,
 will certainly be pleas'd to find all their Dif-
 ficulties vanish upon the Perusal of these few Para-
 graphs relating to it.

Where our Author's little System ends, and his
 great and extensive one begins, I have not been
 able, notwithstanding I have search'd very diligent-
 ly, to perceive; I am apt to think they insensibly
 run into, and incorporate with one another. Per-
 haps the larger System is no other but the Explica-
 tion of those four Things which he propos'd to
 consider, as requisite for the justification of the les-
 ser. I must leave that Point undetermined.

[To be continued.]



T H E



THE
HISTORY
OF THE
WORKS of the LEARNED.

For DECEMBER, 1739.

A Continuation of the Twenty-sixth Article.



HERE are many curious Particulars in the Section I am now upon, besides those I have mentioned ; but without stretching my Account of this Work into a Volume, there is no insisting upon them as they deserve ; I shall therefore drop them all, excepting one little Passage, which merits a peculiar Attention, and that is his Definition of the human Mind : “ What we call a Mind, says
“ our Author, is nothing but a Heap or Collection
“ of different Perceptions united together by cer-
“ tain Relations, and supposed, though falsely, to
“ be endowed with a perfect Simplicity and
“ Identity.”

In the third Section we meet with some very profound Reflections on the *ancient Philosophy*. Our Author is persuaded there might be several useful Discoveries made from a Criticism of the

D d

Fictions

Fictions of it, concerning *Substances* and *substantial Forms*, *Accidents* and *occult Qualities*; which, however unreasonable and capricious, have, he says, a very intimate Connexion with the Principles of human Nature. In the Sequel of this Section he has obliged us with an inductive Proof of this Position.

That which follows contains a Set of Observations on the *modern Philosophy*. This, he tells us, pretends to subsist on a Basis very different from that of the foregoing, and to arise only from such as are the solid, permanent, and consistent Principles of the Imagination. He goes on in discussing the Equity of this Pretension. He remarks, that the fundamental Principle of this Philosophy is the Opinion of the secondary Qualities of Bodies being merely Sensations in us, like to which there is nothing in the Bodies themselves; but this Supposition, as he labours to prove, “instead of explaining the Operations of external Objects, utterly annihilates all those Objects, and reduces ourselves to the Opinions of the most extravagant Scepticism concerning them.”

With this Section our Author concludes his Speculations on the Materials, the Modifications, and the Instruments of our Knowledge. He has traced the Origin of our Ideas, and has ranged them in their several and proper Classes; he has then combined, separated, and done I know not what with them; and lastly, he has given us a faithful Representation of the ancient and modern Systems, invented for the Acquisition of Science. His Scheme now carries him much further, into vastly sublimer Regions of Metaphysics; the Immateriality of the Soul, and its Affections, are hereafter the nobler Subjects of his Researches; I shall endeavour, notwithstanding, to keep him still in view, and every
now

now and then to let my Readers have a Glimpſe of him.

I have remarked, * that this Writer deals mightily in *Egotiſms*; he is no leſs notable for Paradoxes. Some few of theſe I have cited, and we ſhall meet with many others in what follows; even in the very next, that is, the fifth Section, which I am now entering upon, there are at leaſt half a Dozen, enough to ſtagger any Man who has not a ſtrong Head-piece. The Title of this Section is, *Of the Immateriality of the Soul*. And the Intention of it is to ſhew, that the Immateriality of the Soul is a nonſenſical Expreſſion; and the Belief of it a moſt horrible Hereſy. The Author begins with telling us, that the intellectual World, though involved in infinite Obſcurities, is not however perplexed with any ſuch Contradictions as in the foregoing Pages he has proved to attend every System concerning external Objects, and the Idea of Matter, which we fancy ſo clear and determinate. There are indeed certain Philoſophers, as he complains, who, envious of this good Quality in the Subject, would ſain load it with thoſe Abſurdities from which it is naturally free. Theſe troubleſome Gentlemen are the curious Reaſoners concerning the material or immaterial Subſtances, in which they ſuppoſe our Perceptions to inhere. But, to put an effectual Stop to their Impertinence, he has ſet them a Queſtion, which he very well knows is ſufficient entirely to employ them till Doom's-day, and that is, in a few Words, *What they mean by Subſtance and Inheſion*? Some of the Difficulties which will obſtruct the Reſponſe of this Query, he has very fairly ſet down, and he as fairly warns his Antagoniſts that he will keep them ſtrictly to the Point, and that it will be in vain for them to think of

shuffling; for if any should attempt to evade the
 foresaid Difficulties, by saying, that the Definition
 of a Substance is *something which may exist by itself*,
 and that this Definition ought to satisfy us, he pre-
 sently whips about, to their Confusion, and observes,
 "That this Definition agrees to every thing that
 "can possibly be conceived; and never will serve
 "to distinguish Substance from Accident, or the
 "Soul from its Perceptions." For thus he reasons.
 "Whatever is clearly conceived may exist; and
 "whatever is clearly conceived after any manner,
 "may exist after the same manner." This is one
 Principle, which has been already acknowledged.
 "Again, every thing which is different, is di-
 "stinguishable, and every thing which is distinguish-
 "able, is separable by the Imagination." This is
 another Principle. The Conclusion from both is,
 "that since all our Perceptions are different
 "from each other, and from every thing else in
 "the Universe, they are also distinct and separable,
 "and may be considered as separately existent, and
 "may exist separately, and have no need of any
 "thing else to support their Existence. They are
 "therefore Substances, as far as this Definition ex-
 "plains a Substance."

When by these, and some other wise Sayings, he
 has evinced that we can never arrive at any satisfactory
 Notion of Substance, and that we ought therefore
 utterly to abandon all Dispute concerning the **Matte-**
riality or **Immateriality** of the Soul, he proceeds
 however, oddly enough, to engage himself in the
 Controversy, by attacking an Argument for the
 Soul's Immateriality, commonly employed, but
 which yet seems to him, he says, remarkable.
 This Argument he has spread over a whole Page.
 The Sum of it is, *That Thought, or Consciousness,*
cannot be the Property of a divisible Subject. The
 whole of what he replies to this, is too long to be
 here

here transcribed ; but I can assure the Reader, that he has seldom, if ever, met with any thing more extraordinary. What he has delivered in the first and second Paragraphs of his Answer, is of so unusual a Nature, that it will, it seems, prevent our being surpris'd, if he, in consequence of it, lays down a Maxim, which he owns is condemn'd by several Metaphysicians, and is esteem'd contrary to the most certain Principles of human Reason. This Maxim is, *that an Object may exist, and yet be no where* : And he asserts, that this is not only possible, but that the greatest Part of Beings do and must exist after this manner. See how he proves and illustrates this Proposition. " An Object can
 " be said to be no where, when its Parts are not so
 " situated with respect to each other, as to form
 " any Figure or Quantity ; nor the whole, with
 " respect to other Bodies, so as to answer to our
 " Notions of Contiguity or Distance. Now this
 " is evidently the Case with all our Perceptions and
 " Objects, except those of the Sight and Feeling.
 " A moral Reflection cannot be placed on the Right
 " or on the Left-Hand of a Passion ; nor can a
 " Smell or Sound be either of a circular or square
 " Figure. These Objects and Perceptions, so far
 " from requiring any particular Place, are abso-
 " lutely incompatible with it."—What a prodigious Stretch of Invention is here ? How vastly do these Speculations exceed in Fineness the finest of the *Aristotelian* Cobwebs ? They are coarse as Sack-cloth in comparison with them. And then as to the Absurdity of imagining real Objects to be no where, our Author says, " if they appear not to
 " have any particular Place, they may possibly
 " exist in the same manner ; since whatever we
 " conceive is possible."

It will not after this, he says, be necessary to prove that those Perceptions which are simple, and exist no where, are incapable of any Conjunction in Place with Matter or Body which is extended and divisible; since it is impossible to found a Relation but on some common Quality. But it is certain, according to him, that all the Difficulties they labour under who ascribe Thought to an extended divisible Subject, all the Absurdities they lay themselves open to the Imputation of, are owing merely to their Ignorance and Neglect of this Doctrine: Did they but understand it, they might, by a dexterous Use thereof, effectually silence all the Cavils of their Adversaries. Indeed, while they go upon other Principles, bestowing a Place on what is absolutely incapable of it, and conjoining Thought with Extension locally, our Author himself says, we cannot refuse to condemn them; but let them espouse his *Tenet*, and he will insure them a Triumph. He instructs them not only how they may baffle, but retort their Enemies Attacks, and carry the War into their own Quarters, by displaying the equal Absurdity of their conjoining all Thought with a simple and indivisible Substance. For, says he, “ the most vulgar Philosophy informs
 “ us, that no external Object can make itself known
 “ to the Mind immediately, and without the Inter-
 “ position of an Image or Perception. That Ta-
 “ ble which just now appears to me, is only a
 “ Perception, and all its Qualities are Qualities of
 “ a Perception. Now the most obvious of all its
 “ Qualities is Extension. The Perception consists
 “ of Parts. These Parts are so situated, as to af-
 “ ford us the Notion of Distance and Contiguity;
 “ of Length, Breadth and Thickness.—And, to
 “ cut short all Disputes, the very Idea of Exten-
 “ sion is copied from nothing but an Impression,
 “ and

“ and consequently must perfectly agree to it. To
 “ say the Idea of Extension agrees to any thing, is
 “ to say that thing is extended.”

Thus, as he adds, the Free-Thinker may exult in his Turn ; and having found there are Impressions and Ideas really extended, may ask his Antagonists, how they can incorporate a simple and indivisible Subject with an extended Perception ? All their Arguments recoil, as he evinces, on themselves ; nor is it possible for them to evade their Force.

What he has said upon this Head, gives him an Occasion of re-entering on the Question concerning the Substance of the Soul ; and though, as we have already seen, he has pronounced that Matter to be altogether unintelligible, yet he cannot forbear some farther Reflections thereon. He roundly asserts, that the Doctrine of the Immateriality, Simplicity, and Indivisibility of a thinking Substance, is a true Atheism, and will serve to justify all those Sentiments for which *Spinoza* is so universally infamous.

This, to many Readers, will appear the harshest of all the Paradoxes this Author has advanced. Alas ! will they exclaim, Poor Dr. *Clarke*, is it thy Fate to be branded as a true Atheist ? Thou illustrious, thou most learned, judicious, sincere, zealous, and yet candid Advocate for Natural and Revealed Religion ; thou immortal Defender of the Immateriality and natural Immortality of thinking Substances ! Shall all thy strong, thy clear, and unanswerable Arguments, as so many of the best Judges have esteemed them, be now levelled with the Dust, and trampled on with Abhorrence ! This is indeed a lamentable Case ; but such is the absolute Pleasure of our Author, and we must submit : Neither *Locke*, nor *Clarke*, nor the most venerable Names, shall usurp the Place of Truth in his Affections.

However, we are not to look upon this as an arbitrary Sentence; it is founded on Reason and Equity. To convince us hereof, our Author lays before us a Summary of *Spinozism*, which he terms an *hideous Hypothesis*, and then shews, first in general, and afterwards more particularly, in what Respects it agrees with the Doctrine of the Immaterialists; at the same time making it evident, that those Objections which have been urged against the former, are of equal Force against the latter also. His Reasoning upon this Subject still turns, in a great Measure, on his favourite Notion of the *Mind* being no continued Substance, but merely a Series of fleeting independent Perceptions.

When he has settled the Nature of thinking Beings, and corrected the atheistical Errors of the Immaterialists with Relation thereto, he proceeds to consider what those heterodox Gentlemen hold concerning the *Cause* of our Perceptions. And after a brief Rehearsal of their Paralogisms, to prove that Matter and Motion can never produce Thought, the seeming Evidence of which, he says, few have been able to withstand, he goes on to refute them, (than which, he says, nothing in the World is more easy) by the Application of his Doctrine of *Causality*, which the Reader has already seen in a foregoing Extract.† From what he has offered on this Point, he would have us certainly conclude, “That Matter may be, and actually is, the Cause of Thought, and Perception.” The Refusal of our Assent to this Proposition, reduces us to this Dilemma, either to assert, that nothing can be the Cause of another, but where the Mind can perceive the Connexion in its Idea of the Objects, which will exclude all Causes out of the Universe, not excepting the Deity; or own that all Objects, which are found to be constantly conjoined, are upon that Account

† See Pages 379—384

only to be regarded as Causes and Effects,—which evidently gives the Advantage to the Materialists above their Antagonists.

At the Close of this Section, our Author, in a very few Words, endeavours to shew, that what he has advanced with reference to this Point does not any way affect Religion. If his Philosophy, he says, makes no Addition to the Arguments for it, he has at least the Satisfaction to think it takes nothing from them, but that every thing remains precisely as before.

In the Section ensuing, he discourses at large of *personal Identity*. He specifies the Notions some Philosophers form of this Matter, in all which they pretend an absolute Certainty; but which, on the other hand, he proves to have no manner of Foundation. As for him, he can perceive nothing of the *Identity* these mistaken Men talk of. If they are conscious of something simple and continued, which they call *themselves*, he is certain there is no such Principle in him; and he may venture, he says, to affirm, that neither he nor the rest of Mankind are any thing but a *Bundle or Collection of different Perceptions*, which succeed each other with an *inconceivable Rapidity*, and are in a *perpetual Flux and Movement*. There is not, according to him, a single Power of the Soul which remains unalterably the same. There is properly no *Simplicity* in the Mind at one Time, nor *Identity* in different, whatever natural Propension we may have to imagine that *Simplicity* and *Identity*. Such a Propension it is undeniable we have, and he spends some Pages in making us know how we came by it, and how it imposes on us. Here he has occasion for the Principles he made use of in the second Section of this Part of his Work, and which we have said somewhat of in p. 88, &c. preceding, for explaining the *Principium Individuationis*; and he shews what
this

this is, and how we are inclined to conceive of it with regard to vegetable and inanimate Systems. Upon the same Principles, and by the same Method of Reasoning, he leads us to apprehend the Nature of *personal Identity*, or that which we ascribe to the Mind of Man. This, he says, is only a fictitious one, and of a like Kind with that which we attribute to Vegetables and animal Bodies, derived from the same Origin, and proceeding from a like Operation of the Imagination upon like Objects. He labours with great Affiduity to evince this notable Truth, as if his Readers were really to receive some Benefit by the Belief of it. What he has offered upon this Head, puts an End to his Examination of the several Schemes of Philosophy, both of the intellectual and moral World.— “ It is now Time, “ (he says) to return to a more close Examination “ of his Subject, and proceed in the accurate “ Anatomy of human Nature, having fully ex- “ plained the Nature of our Judgment and Under- “ standing.”

But (as he expresses himself in the seventh Section, wherewith he closes this Book) before he launches out into those immense Depths which lie before him, he finds himself inclined to stop a Moment in his present Situation, and to ponder that Voyage he himself has undertaken, and which undoubtedly requires the utmost Art and Industry to be brought to a happy Conclusion. Methinks, says he, (in a Strain that while it raises our Idea of his Resolution is yet enough to pierce the Heart of any human Reader) “ I am like a Man, who, “ having struck on many Shoals, and having narrowly escaped Shipwreck in passing a small “ Frith, has yet the Temerity to put out to Sea in “ the same leaky weather-beaten Vessel ; and even “ carries his Ambition so far, as to think of com- “ passing the Globe under these disadvantageous “ Circum-

“ Circumstances. My Memory of past Errors and
 “ Perplexities, makes me diffident for the future.
 “ The Weakness and Disorder of the Faculties, I
 “ must employ in my Inquiries, increase my Ap-
 “ prehensions; and the Impossibility of amending
 “ or correcting these Faculties, reduces me almost
 “ to Despair, and makes me resolve to perish on
 “ the barren Rock on which I am at present, ra-
 “ ther than venture myself upon that boundless
 “ Ocean which runs out into Immensity. This
 “ sudden View of my Danger strikes me with Me-
 “ lancholy; and as it is usual for that Passion,
 “ above all others, to indulge itself, I cannot for-
 “ bear feeding my Despair with all those despond-
 “ ing Reflections, which the present Subject fur-
 “ nishes me with in such Abundance.

“ I am first affrighted and confounded with
 “ that forlorn Solitude in which I am placed in my
 “ Philosophy, and fancy myself some strange un-
 “ couth Monster, who, not being able to mingle
 “ and unite in Society, has been expelled all hu-
 “ man Commerce, and left utterly abandoned and
 “ disconsolate. Fain would I run into the Crowd
 “ for Shelter and Warmth; but cannot prevail
 “ with myself to mix with such Deformity. I
 “ call upon others to join me, in order to make a
 “ Company apart, but no one will hearken to me;
 “ every one keeps at a Distance, and dreads that
 “ Storm which beats upon me from every Side. I
 “ have exposed myself to the Enmity of all Meta-
 “ physicians, Logicians, Mathematicians, and even
 “ Theologians; and can I wonder at the Insults I
 “ must suffer? I have declared my Disapprobation
 “ of their Systems; and can I be surpris'd, if they
 “ should express a Hatred of mine and of my Per-
 “ son? When I look abroad, I foresee on every
 “ Side Dispute, Contradiction, Anger, Calumny
 “ and

“ and Detraction. When I turn my Eye inward,
 “ I find nothing but Doubt and Ignorance ; all
 “ the World conspires to oppose and contradict
 “ me, though such is my Weakness, that I feel
 “ all my Opinions loosen and fall of themselves,
 “ when unsupported by the Approbations of others ;
 “ every Step I take is with Hesitation, and every
 “ new Reflection makes me dread an Error and Ab-
 “ surdity in my Reasoning.”

What Heart now would not almost bleed ? what
 Breast can forbear to sympathize with this brave
 Adventurer ? For my part, I cannot, without the
 utmost Emotion and Solitude, take even a tran-
 sient Prospect of the Dangers and terrible Catastro-
 phe to which he is exposed. Somewhat of these ap-
 pears in the foregoing Citation ; but we have a much
 larger melancholy Description of them in the Sequel
 of the Section from whence I copied it. However,
 after all, as it becomes us to mourn with those that
 mourn, so it is but fitting we should rejoice with
 such as are joyful ; and seeing our Author is so at
 certain Seasons, notwithstanding his tragical Circum-
 stances, it would be ridiculous in us not to join in
 his Exhilarations. Take his own Account of the
 Matter, for it is impossible for any other Language
 in the World to express his Condition like that which
 he uses.

“ The *intense* View (says he) of these manifold
 “ Contradictions and Imperfections in human Rea-
 “ son,* has so wrought upon me, and heated my
 “ Brain, that I am ready to reject all Belief and

* The Reader who will consult the Original, will find a full
 Representation of these in the Paragraphs preceding this Extract.
 He will there likewise see, that they are the Source of most of
 those Calamities which our Author apprehends, or labours
 under.

“ Reason-

“ Reasoning, and can look upon no Opinion even
 “ as more probable or likely than another. Where
 “ am I or what? from what Causes do I derive
 “ my Existence, and to what Condition shall I
 “ return? whose Favour shall I court, and whose
 “ Anger must I dread? what Beings surround me?
 “ and on whom have I any Influence, or who have
 “ any Influence on me? I am confounded with all
 “ these Questions, and begin to fancy myself in the
 “ most deplorable State imaginable, environ’d with
 “ the deepest Darkness, and utterly deprived of the
 “ Use of every Member and Faculty.” This is a
 little Sketch of the dismal Part of the Scene; now
 it turns, and presents a gay and chearing Aspect;
 for he immediately adjoins, “ Most fortunately it
 “ happens, that since Reason is incapable of dis-
 “ pelling these Clouds, Nature herself suffices to
 “ that Purpose, and cures me of this philosophical
 “ Melancholy and Delirium, either by relaxing
 “ this Bent of Mind, or by some Avocation and
 “ lively Impression of my Senses, which oblite-
 “ rate all these Chimera’s, *I dine, I play a Game*
 “ *at Backgammon, I converse and am merry with my*
 “ *Friends*; and when, after three or four Hours
 “ Amusement, I would return to these Speculations,
 “ they appear so cold, and strain’d, and ridiculous,
 “ that I cannot find in my Heart to enter into
 “ them any farther.— I am ready to throw all my
 “ Books and Papers into the Fire, and resolve never
 “ more to renounce the Pleasures of Life for the sake
 “ of Reasoning and Philosophy.”

I will take Leave of our Author while he is in
 this chearful Mood, in this agreeable Situation; for,
 by looking forward, I perceive him extremely ready
 to relapse into profound Meditations on incompre-
 hensible Subjects, and so into Scepticism, Chagrin,
 and all that gloomy frightful Train of Ideas from
 whence

whence he is but this Moment emerged. Whether I shall wait upon him any more, and venture with him into those immense Depths of Philosophy which he launches into in his second Volume, I am not yet determined. Perhaps I have already and sufficiently answered the End of this Article, which is to make the Treatise it refers to more generally known than I think it has been; to bring it, as far as I am able, into the Observation of the Learned, who are the proper Judges of its Contents, who will give a Sanction to its Doctrines, where they are true and useful, and who have Authority to correct the Mistakes where they are of a different Nature; and lastly, to hint to the ingenious Writer, whoever he is, some Particulars in his Performance, that may require a very serious Reconsideration. It bears indeed incontestable Marks of a great Capacity, of a soaring Genius, but young, and not yet thoroughly practised. The Subject is vast and noble as any that can exercise the Understanding; but it requires a very mature Judgment to handle it as becomes its Dignity and Importance; the utmost Prudence, Tenderness and Delicacy, are requisite to this desirable Issue. Time and Use may ripen these Qualities in our Author; and we shall probably have Reason to consider this, compared with his later Productions, in the same Light as we view the *Juvenile Works of Milton*, or the first Manner of a *Raphael*, to other celebrated Painter.

ARTICLE XXVII.

*Explication de divers Monumens finguliers, qui ont rapport a la Religion des plus anciens Peuples. Avec L'Examen de la derniere Edition des Ouvrages de S. Jérôme, & un Traité sur L'Astrologie judiciaire. Ouvrage enrichi de Figures en Taille-douce. Par le R. P. Dom. *** Religieux Benedictin de la Congrégation de S. Maur. A Paris, &c. 1739. That is, An Explanation of several very curious Monuments relating to the religious Rites of the most ancient Nations: With an Examination of the last Edition of St. Jerome, and a Discourse concerning judicial Astrology. The whole illustrated with Copper Plates. Printed at Paris, and sold by Paul Vailant, opposite Southampton-Street, in the Strand, London. Quarto, Pages 459, besides a Preface of 42 Pages, giving a general Account of the Undertaking, and a copious Table of Contents, a Catalogue of Authors cited, corrected, or descanted on, by our's, in this Performance, and an alphabetical Index.*

THE *Connoisseurs* in Antiquity will find here a delightful Entertainment; the Novelty, Variety, and Curiousness of the Subjects, render this Collection extremely valuable; and the sagacious Author has handled them in such a manner, as suggests a great Idea of his Abilities. Indeed, a Man must have no Taste of polite Literature,

ture, who does not receive a sensible Pleasure by the Perusal of these Dissertations, which lead us into the most hidden Recesses of Time; discover so many Traces of the Mythology, History, Theology, Polity, Morality, Astronomy, and Jurisprudence of some of the most celebrated People in the Universe; serve to rectify an Infinity of false Ideas and Prejudices that have been formed with respect to the Particulars they treat of; and qualify us to judge of many other Remains of the earliest Ages, which were heretofore inexplicable. So that, as our Author remarks, never did any Antiquities better deserve the Antiquaries Attention, or more effectually demonstrate the Advantage arising from the Recovery of such precious Fragments as those which he here descants on. Of this he has given us an Instance in the first Sculpture he has decypher'd, which represents the *Conclamation*; a Devoir that, among the *Romans*, preceded all others towards the Dead. Without this, as he says, the many Volumes that have been written on the Funeral Rites of that People, which, one would think, had left nothing further to be said of them, had been all to no Purpose; and the great Masters of the Art, Mr. *Maffei*, and the Author of *the Roman Antiquities explained*, had been nothing the wiser for having several of those Marbles in their Hands, which bear the Signatures of this Ceremony; the Original of which is antecedent to that of *Rome*, and which, as it was the most universally and religiously observed, was not abolished but with Paganism itself; as on the other side, the Memory of it was then so much effaced, that those Bas-reliefs which exhibit it, served only to expose the Ignorance of these Authors, and furnish them with an Occasion of rendering themselves ridiculous.

There are twenty-four different Pieces in this Miscellany. The first treats very largely on the Cere-

Ceremonies of the *Roman* Obsequies, especially that of the *Conclamation*. This Essay is founded on the ancient Marble above-mentioned, which is in the *French King's* Collection at the *Louvre*, and which, as our Author says, contains an exact Representation of what was transacted with regard to Persons of Quality immediately after their Decease. *M. Maffei* was infinitely charmed with this curious Monument when he saw it at *Paris*, and, upon his leaving that City, published an Account of it, in a Letter addressed to the Cardinal *de Polignac*. Mr. *Maffei* had himself an extraordinary Opinion of this Epistle, and fancied he might thereon build the Reputation of being a most consummate Antiquary. But our Writer has, I fear, utterly defeated his Expectations from that Quarter; and has, in his Dissertation here on the same Marble, placed that Gentleman's Mistakes concerning it in so glaring a Light, as may very much obscure his Character in this respect.

Our Author's Essay is divided into twenty-one Sections. In the first he describes this exquisitely fine Sculpture. The six following are spent chiefly in criticising on Mr. *Maffei's* Ideas of its Signification, and in evincing their Erroneousness and Absurdity. In the eighth he directly enters upon the true Explanation thereof, which employs the Remainder of his Discourse. He has discovered throughout an admirable Sagacity and a profound Erudition. Mr. *Maffei's* Conjectures sink into the veriest Reveries, when compared with his masterly Views and Observations. Instead of the religious Rites which the *Italian* Antiquary fancies he perceives upon this Monument, our Author proves it to contain nothing of that kind; all we see represented thereon is of a different and merely civil Nature. I have not room to enter into a particular Detail of what he has offered for the Illustration of it; I can only

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remark,

remark, that he has furnished us with the clearest, the fullest, the most concise and entertaining Account of the Subject to which it relates, that is perhaps any where to be met with.

He has given us as considerable Evidences of his singular Penetration and Ingenuity in the following Discourses. The next in Order to that I have been speaking of, refers to another antique Marble, no less valuable and instructive, as he says, than the former; it spreads such a Light on what we term *Bacchanals*, that he thinks we may lay it down as a Principle, that all the *Reliefs* of this sort, far from being only the arbitrary Flights of the Sculptor's Imagination, as many have supposed, are either altogether or in part a faithful Image of the *Orgies*, or Anniversary of the Death of *Bacchus*. But what renders this he has under Consideration peculiarly valuable is, that thereon we have the Figures of two musical Instruments used by the Ancients, concerning which we have hardly any thing remaining in their Writings beside the Names: The first is that which the *Greeks* called *Crupezia*, and the *Romans* *Scabilla*; the other is the *Hydraule*, in its most primitive State. Concerning the last of these Instruments, Antiquaries have been generally ignorant to this Day; nor was our Author himself any better acquainted therewith, when he sent this Work to the Press. All he says of it therein is mere Conjecture, and, as his later Discoveries evince, very wide of the Truth. What put him upon further Inquiries, and led him to that more genuine Idea which he has now given us of it, in his Preface, is there very fully related.

The third Piece in this Collection is, a Dissertation on the *Bacchus Pylas*, or winged *Bacchus* of the *Amylei*. A brazen Image of this Idol, as our Author apprehends it to be, was found at *Lyons* about three Years ago. The Antiquaries were divided thereupon,

upon, as to the Person it represented, but were very positive of its being this or the other, as they respectively imagined, and assigned a Variety of Reasons for their several Opinions. Our Author, loth to be dogmatical, was in Suspense what Party to take in this momentous Dispute, when he accidentally lit on a Passage of *Pausanias*, which persuaded him of this Statue's being indeed the Effigy of the Deity above-mentioned.* He was confirmed in this Sentiment by *Hesychius*, who expresses himself on this Matter in almost the same Terms as that Writer; and likewise tells us, that *Psilos* signifies also a *winged Crown*. The Statue under Consideration has on its Head somewhat which our Author concludes to be that very Symbol. I must not omit to remark, that it bears on its Left-Hand a *Jynk*,† and under its Right-Arm it holds a little Bundle of Fruits intermixed with Leaves.

In this Discourse we have an Instance of the Advantage which may be drawn from Monuments, the most simple in Appearance, towards the Illustration of the History and Mythology of the Ancients. For this single Figure that we are here speaking of ministers an Occasion of clearing up many Particulars relating to the Manners, Customs, and religious Rites of the *Gauls* and *Lacedemonians*, and shewing in what Respects there was a Resemblance between them.

* Perhaps he would have been as well satisfied on this Head, if he had looked into *Stephanus*. In Note 91, relating to that Author's Account of *Amyclæ*, we have the following Words. *Erant Amyclæ, Apollini sacræ,—sed Amyclæi non solum colebant Apollinem, sed etiam Bacchum, quem Piliæ cognominabant. Hoc nominis sonat apud Dorienses alas. Hominibus enim inquit Pausanias in Laconicis, vinum effert & extollit animum, non minus quam alæ extollunt aves.*

† A Bird consecrated to *Bacchus*, which haunted the Rivers.

I may make the same Observation on account of two other Figures that appear on the same Plate with the foregoing. One is of a very scarce and beautiful Medal, that suggests and enlightens the Story of the Re-establishment of the *Messenians* by *Epaminondas*, which our Author relates in the fourth Piece of this Volume; the other is the Statue of *Marfyas*, found at *Lyons*, some time after the *Bacchus Pflas*, which furnishes the Subject of the fifth Piece, and opens a pleasant Field of fabulous History.

In the sixth Tract our Author discusses a Point of great Difficulty, which has perplexed all the Antiquaries that have yet undertaken to explain it; and this is, what is meant by the Words, *sub ascia dedicavit*, found on many of the ancient *Italian* and *Gaulish* Sepulchres. *M. Maffei* had published a Dissertation thereupon, on which this Writer criticises with the utmost Severity, and Contempt of that Gentleman's Abilities. But he is not the only Person animadverted on in this Treatise; the Sentiments of some others are very freely canvassed, and the Weakness of them exposed. Among those who did not agree with our Author upon this Subject is *M. Muratori*, who has an Essay on it in the Memoirs of the Academy of *Cortona*. That Gentleman imagined that *Ascia* was an Instrument shaped as our Hatchet, and used for cutting down Bushes and Brambles; and that the engraving it on Tombs, with the under-written *Formula* of *sub Ascia dedicavit*, signified an Injunction on the Living, to clear away all such Vegetables as might otherwise obscure or render those Places of the Dead inaccessible. He has examined this Opinion in his Preface, and pointed out the Errors of it, but treats *M. Muratori* himself with Marks of Esteem and Civility. He has stated and defended his own Notions with a good deal of Art and Plausibility; but
much

much the greater Part of his Labour is bestowed in sifting and subverting those of others.

The next Antiquity that our Author undertakes to explain, belonged to the *Gauls*. It is, he says, a most rare, curious, and instructive Monument;* and it affords him an Opportunity of expatiating on a considerable Branch of the History of *Druidism*. He describes the Habits of the Druids, of those who applied for Admission into that Order, and of those who were newly received. He mentions the *Ceremoniale* of Initiation. He sets forth the Duty and the necessary Qualifications of Pupils. He delineates the Manners of these People, who were Philosophers by Profession. He proves their Institution to be earlier than the Period of any authentick profane History. He represents the vast Reputation they bore, and the uncontrollable Power they exercised. In the last Place he accounts for some of their most singular Customs. This Piece is followed by a little Tract on the Worship paid to the infernal Gods.

The next is a Dissertation on an *Egyptian* Vase, which our Author ventures to say is at once one of the most beautiful, best preserved, and most valuable Antiquities of its kind in the World. It was sent from *Egypt* by Father *Fleuriau*, and is at present in the Cabinet of the Duke *de Sully*. The Outside is adorned with five Rows of Sculpture, one over another. The uppermost consists of Hieroglyphicks, the three lower represent the most profound Secrets of the *Egyptian* Worship, the last is a Border of *Persia*

* It is a *Groupe* of two Figures cast together, on a Pedestal of the most ancient Fashion. One of these Figures is of a venerable old Man, his Robe reaching to his Feet; the other of a Youth, habited no lower than the top of his Thigh, so that his Sex might be discovered: The old Man's Arm is round the young one's Neck, and the young one's round the old one's Middle.

Leaves.* This Vessel in our Author's Hand has proved a Source of the most curious Instruction, with respect to the sacred Rites of a Nation from which almost all the Superstitions on Earth have been derived, and whose Religion, though productive of so many others, is however itself the least known to us of any. He has here penetrated into the most reclusé Mysteries, and exposed to our View the monstrous Ceremonies of that ridiculous Institution.

His Discourse upon this Subject is succeeded by another which concerns the same People, and has a great Affinity with the foregoing : It is an Account of the different Measures of Time made use of by the *Egyptians*. Their Religion is interested in this Matter, for thereby the Seasons of their Festivals and other ecclesiastical Observances were regulated. The Knowledge of their Years therefore is connected with that of their Theology, and they reflect a mutual Illustration. Besides, our Author was led to an Examination of this Point by another and more singular Motive, which is, that among so many learned Men as have preceded him in this Task, there are very few who have done any thing in it to Purpose, and with a tolerable Exactness. Of this he has given divers Evidences, both in the Treatise we are now speaking of, and in the Preface to this Work, where he has fully detected the Errors of *Censorinus*, *Scaliger*, *Petavius*, *Kircher*, and others, with regard to it.

* The *Persea* is a Tree growing in the Neighbourhood of *Caire*. The Property it has of a perpetual Verdure, the aromatick Flavour of its Leaves, their Resemblance to a Tongue, and that of its Fruit to a Heart, which were the Symbols of so many Mysteries, engaged the *Egyptians* to consecrate it to *Isis*, and to place its Fruit on the Head of their Idols, sometimes whole, sometimes open, so that the Kernel was visible.

The

The next Dissertation that we meet with in this Volume is on the God *Mithras*. This is a Subject, as our Author acknowledges, that has been often and very well handled; and the Marble which occasioned his Discourse, has been several times published among the Prints of ancient Monuments. However, he had some Reason for giving it a Place here, and considering it very critically. As the Reader has not the least Concern in this Incentive, I need mention it no further. My Business is only to specify the principal Topicks that he has insisted on. He has shewn that there was more than one *Mithras*; that he whom the *Persians* adored was not the same as the *Romans* worshipped; that these latter did not derive their Deity, or his Service, from the East, but from a far baser Origin, even from those Pirates who began to infest the *Mediterranean* about the Year of *Rome* 678, and were exterminated or dissipated by *Pompey* eight Years after; that *Porphyry* had no Foundation for imputing the Rites and Mysteries of this God to *Zoroastre*, which, on the contrary, were directly opposite to the Genius of his Philosophy, and of the Religion that he established. He has taught us what Idea we ought to form of the *Roman Mithras*, and what is the Signification of the Name of this Idol. He recites the ancient Fables concerning his Birth and Employment. From *Mithras* he proceeds to *Mitra*, his Partner in Power and Worship. He has given us a very particular Account of this Goddess, and of the different Ideas the *Persians* and the *Romans* framed of her. He next describes the monstrous Figures under which *Mithras* was usually represented; and informs us of the strange and ridiculous Titles whereby his Priests and Ministers were denoted, and he instructs us in the Signification of all these things. We have here likewise an Account of the execrable Method of initiating Persons

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in the Mysteries of this Deity, and likewise of the Mysteries themselves: These last are proved to have been borrowed from *Judaism* and *Christianity*, and to be no other than a Corruption of some of the Rites and Doctrines of those divine Institutions. Our Author has also given us a very copious Explanation of two Words, *viz. Nama Sebesio*, that are inscribed on the Bull's Neck, which we see *Mitbras* striding on the Marble, this Discourse refers to, and which have racked the Invention of several learned Men, without producing any Discovery. He has acquainted us at once with their Sentiments and Mistakes in relation to this Matter. He has settled the genuine Sense of the Terms, in so easy a Way, that one cannot forbear wondering, that so many have been thus long in the dark concerning it. In the last Place he endeavours to demonstrate the *Mithricoles*, or Worshipers of *Mitbras*, to be properly *Sabeans*; and that the Religion of the former was in the Substance and Fundamentals thereof the very same with that of the latter, differing only in such external Circumstances, as Time naturally alters.

The Tract following this appears to be on a very trifling Topick, the *Sagum*, or Short-cloak, as I think I may call it, of the ancient *Gauls*. It was occasioned by a Dissertation of *M. Deslandes* on the same Garment, and intended to correct the Misapprehensions of that Gentleman with regard to it. Our Author has made this Piece more entertaining than could well be expected from the Barrenness of the Subject.

The next, though short, is also very curious. It is an Explanation of Part of an old *Roman Sarcophagus*. It was communicated to our Author by *M. de la Bâtie*, of the Academy of Inscriptions, who saw it at *Aix*, inserted in the Wall of a Chapel belonging to the Church of *St. Sauveur*. It is so damaged, that the Persons thereon represented are
hardly

hardly distinguishable. But happily, in the Year 1592, when it was in a much better Condition than it is at present, M. de Burle, Counsellor and Secretary of the Chancery of *Provence*, had an exact Draught taken of it by a Painter, from which that sent to our Author was copied.

The three Dissertations following this are mythological. The next in Order contains the History of *Rhodope*, that celebrated Courtezan, who has commonly been deemed the Foundress of the least and most beautiful of the three Pyramids near *Memphis*. Our Author shews the Improbability of that Fiction. He rejects those also which pretend, that stupendous Fabrick was erected to receive her Ashes, at the joint Expence of those Governors of the several Provinces of *Egypt*, who had been her Lovers, and who were determined to immortalize her Memory. He relates what has been wrote of her Adventures, of her immense Riches, and of her Legacy to the Temple of *Delphos*, which last gained her the Applauses of all *Greece*.

The ensuing Discourse must be of some Value, as it brings us acquainted with a God that is well nigh, if not altogether, lost out of our Mythology: This is *Jupiter Summanus*. Our Author has carefully collected all he has been able to find of him in Antiquity. He has from thence furnished us with a just Account of him; and he has shewn it to correspond with his Figure on an antique Gem, found in the Cabinet of the late *Madame of France*. He appears thereon, as we see by the Print, so very much to resemble the *Jupiter Capitolinus*, that one would be almost tempted to think him the same under a different Title; and so *Apuleius*, and some other of the Ancients fancied. But our Author proves them to be mistaken, by a Passage in *Suetonius*, where that Writer tells us, that *Augustus* having consecrated a Shrine in the Capitol to *Jove the Thunderer*,

Thunderer, which he very much frequented, as did the *Romans* in great Multitudes after his Example, he dreamt that *Jupiter Capitolinus* appeared to him, and reproached him with seducing his Worshipers, to whom he answered, that the Rival he complained of, was placed there only to serve him as a Door-keeper.

The succeeding Tract is an Explication of five beautiful Intaglios found in the same Repository as the *Jupiter* above-mentioned. Part of it only is the Work of our Author; *M. de Boze*, Keeper of the King's Medals, and Secretary of the Academy of Inscriptions, to whom he is indebted for the Prints of them, has some Share therein, having decyphered three: They all relate to the Marriage-Rites of the *Romans*. To what *M. de Boze* has said upon that Subject, our Author has added a great many curious Particulars, which afford us a considerable Insight into the Customs of that People with respect to their Matrimonial Contracts.

The two next Dissertations are descriptive of the *Elusian* Mysteries, and of the Games instituted in Honour of *Esculapius*. On both these Heads our Author has expended a great Stock of Literature. The Intaglios on which these Discourses are founded, were also Part of the late *Madame's* elegant Collection. So were two others, whereon he has made a few Remarks. On one of them we see the Head of *Tigranes*, King of *Armenia*, with that of his Son on his Neck, and underneath, his Monogram. *Tigranes* wears a *Tiara* of so unusual a Form, as led even the celebrated *Spanheim* into a Mistake. Our Author has corrected it. There are some Symbols upon this Diadem which he owns he is ignorant of; but he takes notice of two ignominious Circumstances relating to it, one was, its falling into the Hands of the *Romans*, when its Owner fled from *Lucullus*, in whose Triumph it was afterwards carried

ried among the Spoils of that Defeat ; the other was, its being laid at the Feet of *Pompey* by *Tigranes* himself upon another Occasion.

The other of the two Intaglios has on it the Head of *Augustus*, placed on the back of *Capricorn*, under which Sign he was born. Medalists have been divided concerning the Meaning of this Figure, so frequent on that Prince's Medals. Some have denied its having any Reference to his Horoscope, and will rather have it to intend the Plenty of all Things which the *Romans* enjoyed under his Government ; while others contend for its signifying the Empire, which he became Master of by the Victory at *Actium*. Our Author convicts both these Parties of Error.

I shall but just mention the Treatise following these two little Essays. It is entirely a Criticism, and a very severe one, on the new Edition of *St. Jerome*, published at *Verona*, in which *M. Maffei* is concerned. Our Author seems every where to pursue this *Italian* with an implacable Aversion.

The last Thing in this Volume, except the Indexes, is a most curious Dissertation on *judicial Astrology*. After the Description of an ancient *Talisman*, of which we have an exact Delineation, our Author discourses of the Origin, Antiquity and Progress of this pretended Science ; of the most famous Schools from whence it has been propagated ; of the Alterations it has undergone among the modern *Arabs* ; and of the Difference between these and their Ancestors in respect of it. He next enters upon a Detail of the Principles and Doctrines whereon this wicked and delusive Art is founded. He then shews with how little Reason the *Chaldeans* and *Egyptians* boast of the mighty Discoveries they made, and the extraordinary Knowledge they acquired by astrological Observations ; and he proves the Impossibility of predicting future

ture Events of any sort by means of them. He takes notice of the Imperfection of Astronomy among the Ancients, and of the Variety of inconsistent Systems on which all their Ideas of it were founded. In the last Place he makes it appear, that if there was indeed any Virtue in the Talismans, so famous of old, it was not owing to any Power derived from those Constellations under which they were performed, but rather to the Influence of *Demons*: He establishes certain *Criteria* whereby this may be distinguished from a natural Efficacy; and he particularises the detestable Methods practised by the *Egyptians* to obtain it,

ARTICLE XXVIII.

REMARKS upon a Passage in Virgil, relating to the Destruction of Troy, with Observations upon the Palladium, which, by the Trojans and the Romans, was reckoned the main Stay and Support of their State.
By Charles Lamotte, D. D.

*Venit summa dies & inelutabile Tempus
Dardanie. Fuimus Troës: fuit Ilium, & ingens
Gloria Teucrorum. Ferus omnia Jupiter Argos
Transfudit: incensâ Danaï dominantur in urbe.*

THIS moving Speech, which the Poet has put into the Mouth of *Pantheus*, the Priest of *Apollo*, contains a lively Description of the Miseries and Calamities the *Trojans* were reduced to, by long and tedious Wars which they had maintained against the *Greeks*; and which is beautifully set off by

by the *Contrast* and *Opposition* of the former Greatness and Glory of that People.

— *Fuimus Troës: fuit Ilium, & ingens
Gloria Teucrorum.*

But there is one Word, I must confess, in this Passage of *Virgil* that I never approved of, and that seems to fall short of the Force and Energy of the preceding Lines: The Word I mean is *Omnia*. What this Adjective refers to, I must own I am at a loss to find out. It cannot properly belong to *Troës* and *Ilium*, which were not and could not be translated to *Argos*, nor to the Word *Gloria*; for then the Poet would have said *Omnem*, which would have made a plain and clear Sense, and removed all the Difficulty and Ambiguity of the Place. For these Reasons I have often thought that there was a Fault in the Text, and that *Omina*, and not *Omnia*, was the true and genuine Reading there. This you see, Sir, is but a very small Alteration; but such a one as, I conceive, makes a noble Sense, suitable to the Majesty of the whole Passage, and entirely agreeable to the Person that speaks it; I mean, the Priest of *Apollo*, whose Office it was to declare the Will of the Gods, and to denounce good or bad Presages to the World. Allowing this to be the true Reading, it will admit of two different Senses; either, first, the Favour and Presence of their Gods, their tutelar Deities, the Patrons and Proprietors of their State, who, by *Jupiter's* Command, had now forsaken them, and were passed over to the *Greeks*; or, secondly, the Loss of their *Palladium*, which was reckoned the great Support and Stay of their State. As to the first of these Senses, it is certain the Heathens had a Notion, that where a City or Nation was devoted to Destruction by the Gods, and was upon the Brink of Ruin, the tutelar Deities forsook
the

the Place, and withdrew their Presence and Protection from it. This *Sophocles*, in one of his Tragedies, declares was what happened at the Siege of *Troy*. The Gods (saith he) not only left the Place themselves, but also carried their Shrines and Images along with them. This is what *Petronius* alludes to in his Poem of the taking of *Troy*.

Troja capta perdidit primum Deos.

And which *Virgil* himself elegantly describes at the 351st Verse of this Book,

*Excessere omnes, adytis arisque relictis,
Dii, quibus imperium hoc steterat.*

And this Opinion (though it was certainly unworthy of their Gods, who ought rather to have assisted them in their Calamities, and guarded and defended them in their Adversities) had yet got so deep a Root in the Minds of the Heathens, that some of them used to bind the Images of their Gods, and with Chains fasten them to the Walls of their Temples, lest they should leave the Place and forsake them in their Distress. Thus we read the *Athenians*, when under great Difficulties, tied the Statue of the Goddess of Victory to their Temple. And *Quintus Curtius* relates that the *Tyrians*, when they were closely besieged by *Alexander the Great*, and reduced to the utmost Extremity, bound fast the Statue of *Apollo* to the Altar of *Hercules*, to secure his Favour and confine his Protection to their Town. And this Notion of the Gods forsaking a Town or Country before its approaching Ruin, was so firmly believed by the *Romans* and *Greeks*, that, whenever they attacked an Enemy or a Place which they were afraid they were not able to conquer and to take, they had Recourse to Charms, Spells and Evoca-

Evocations, to call away the Gods from their Enemies, and bribe them to come over to their Side, with the Offers of a more magnificent Temple and a more honourable Worship among them. The Terms of these Evocations may be seen in *Macrobius, Lib. 13. cap. 9.* and in the Remarks I have made upon *Josephus* in the *Works of the Learned*.* This *Jewish* Writer (who, as learned Men have observed, often flings Wonders, Omens and Prodigies into his Writings, to give them a kind of heathenish Air, and render them agreeable to the *Greeks* and *Romans*, who were vastly credulous, and very fond of these Superstitions) has not failed to insert a Circumstance of this kind to amuse his Readers, and to embellish his History of the *Jewish* Wars,† where he tells this formal Story, that, about the Feast of the *Pentecost*, before the Ruin of *Jerusalem*, the Gates of the Temple suddenly flew open of themselves, which was looked upon by the Ancients as a Presage of some Evil and impending Misfortune; and adds, that as the Priests entered into the inner Part of the Temple in the Night to perform their solemn Services there, they perceived a Noise and Trembling in the Place, and then heard a thick and coarse Voice, like that of a Multitude, saying, *Let us depart, or, let us go hence.*

Mr. *Simon*, a learned Man, Member of the Academy of *Belles Lettres* at *Paris*, in a curious Dissertation upon this Subject, asserts, that the Heathens had borrowed their Notion of tutelar Deities from the *Jews*. I will not dispute the Matter with him here; nor will I deny but the *Jews* had such an Opinion of tutelar Angels, as may be proved from several Places of the Holy Scriptures: But since it does not appear that they had any Notions of these Charms and Evocations, nor of the Angels

* September 1737. † *De Bello Jud.* 1. 7. c. 12.

leaving

leaving the Places under their Protection in any imminent Dangers, and just before their approaching Destruction, I rather believe that *Josephus* inserted this Circumstance of the Voice in the Temple, and the Departure of their tutelar Gods, as he did many other Passages in his History, to give it a Heathenish Air (as I said before) to render it more agreeable and palatable to the Heathens, who were very fond of such Prodigies, and at the same time to make his Court to the *Roman* Emperor, as if he had the Gods plainly on his Side; and Providence in an especial Manner had assisted him in his Conquest of *Jerusalem*.

Tacitus, who is allowed by learned Men to have borrowed several Facts from *Josephus*, has not forgot to copy this Story from him, but very unjustly inserted it in his History of the taking of *Jerusalem*, and of the Destruction of the *Jews* and their Temple. "The Doors of the Temple (saith he) flew open of themselves, and a Voice louder than a human one was heard to say, that the Gods were leaving the Place, and likewise a Noise was perceived like their rushing out of the Temple." This, I said, *Tacitus* had very unjustly copied from the *Jewish* Writer, since it has led him into a very great Blunder. For, after he had laid it down as a Truth, that the great and fundamental Article of the *Jewish* Religion was the Unity of a God, and that they worshipped but one supreme Being, eternal, unchangeable, and immortal; as if he had quite forgot this, he soon after mentions a Plurality of Gods, and saith that before the Ruin of *Jerusalem*, a Voice was heard, saying, that their Gods left and forsook their Temple. A

* See the curious and judicious Dissertation of the reverend and very learned Mr. *Mason* upon the Massacre of the Innocents.

learned

learned * Man, and a noted Critick, endeavours to bring him off, by saying that *Tacitus* spoke *ἑλαιοῦ τιμῶς*, *collectively*, in the plural Number, *More-Gentili*, after the Manner of the Heathen. I am always willing to shew what Favour and Allowance I can to the Slips and Mistakes of ancient Writers.

Hanc veniam petimusque damusque vicissim.

But I must own, I cannot think so favourably as Mr. *Le Clerc* of a Writer who cannot make one Step without a Stumble or Fall when he speaks of the *Jews*; and has heaped Blunder † upon Blunder in the Accounts he has given of the Antiquity and History of that People, though he had at the same Time such an Author as *Josephus* to guide and direct him. As a Detail of these Mistakes would be too long, and make me stray too far from my Subject, I shall content myself with stinging two or three into the Margin. But, to return to my Subject, I have often thought that by the *Omina*, which I take to be the true Reading in this Place, *Virgil* might have understood the Presence of their Gods

* Mr. *Le Clerc* of Holland.

† Sometimes he derives their Origin from *Mount Ida* in *Cretæ*, sometimes from *Ethiopia*, and again from *Assyria*. But what comes nearer to my Purpose, and to a more exact Parallel with the Instance I have just given, is, that after he had declared that the *Jews* were so far from allowing Images in their Temples, that they did not so much as admit them into their Cities and Towns, that they did not suffer even the Statues of Kings and Emperors to be erected among them, *nec Regibus nec Imperatoribus hic Honor est*, he very gravely tells his Readers the ridiculous Story of their worshipping the Figure of an Ass in the Sanctuary of the Temple. What Credit can be given to a Writer that so very frequently trips on the same Ground, *Et aboridi sic semper oberrat cadem*.

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among them, which he might properly do, because they could not prosper and subsist without it. But the Word, I conceive, may be capable of another Sense more easy and natural, and which seems to carry a greater Probability along with it; I mean, that the Poet, by *Omina* here, understood the *Palladium*, or the Image of *Pallas*, which was kept at *Troy* as sacred, and which the *Greeks* had lately stolen from them: And this might justly be called the *Omina Imperii*, since it was looked upon by the *Trojans*, and afterwards by the *Romans*, as the great Stay, Support and Security of their State. For the Tradition concerning the *Palladium* was, that when they were building the City of *Troy*, the Statue of *Pallas* did of itself descend from Heaven, and pitched upon the Citadel before the Roof was put up; and that *Apollo*, whom the *Trojans* consulted on this Occasion, assured them, that as long as they took care to preserve that divine Image, their City would flourish and prosper; but if they suffered it to be lost or taken by their Enemies, their Ruin was at hand, and their Destruction would certainly ensue. Now when *Diomedes* and *Ulysses* had taken the Citadel, and stolen away the *Palladium*, no Wonder the Priest should declare that the *Omina Imperii* were lost, and translated from the *Trojans* to the *Greeks*; and thence take an Occasion to foretell the Downfall and Destruction of their State. And what makes this more probable is, that *Virgil* here spoke *Mora Romano*, according to the Sense of the *Romans*, as he very frequently does. For they at that Time pretended to have this very Image of *Pallas* among them, which had been taken by the *Greeks* from the *Trojans*, and, like them, thought that the Safety and Prosperity of their Empire entirely depended on the Preservation of it. *Varro* relates that *Diomedes*, who had this miraculous

Image

Image in his Possession, having suffered many Calamities in his Voyage from *Troy*, consulted the Oracle, which told him, that his Miseries would never have an End till he restored the *Palladium* to the *Trojans*, to whom it properly and originally belonged. So, in Compliance with this Warning from Heaven, that Prince, as he passed through *Calabria*, offered to restore it to *Aeneas*, who being then employed about a Sacrifice, and having, as it was usual, a Veil over his Head, desired it might be delivered to *Nantes*, an ancient and venerable Priest of *Minerva*, whose Family and Posterity had the Care of keeping the *Palladium* ever since. After that Time the *Romans* (as the *Trojans* did before) shewed the greatest Respect and Veneration for this Image; and looked upon it as the main Stay and Support of their State, as appears from several Passages of the *Latin Writers*. Thus *Virgil** calls it *signum fatale Minervæ*. *Livy*, in the twenty-sixth Book of his History, calls it *signum & Pignus Imperii*, which comes as near as can possibly be to the *Omina Imperii*. *Ovid*† calls it *κατ' ἑξοχὴν, Rex Romanus*. *St. Austin*‡ names it *suæra fatalia*, *Lippus** saith, that when the Temple of *Vesta* was burnt at *Rome*, the *Palladium*, for greater Security, was repositied in the House of *Augustus*;† and, to prevent the Misfortunes and Calamities which the *Trojans*, their Ancestors, had suffered by the Loss of this curious Image, they artfully contrived se-

* *Virgil. Æneid. l. 2. v. 165.*

† *Ovid. Fastorum, l. 6.*

‡ *Augustin. de Civitate Dei.*

* *Lipp. de Vesta lib.*

† It is likely that *Augustus* was willing to admit of such a Guest, that he might derive the Blessings of the Gods upon his House, and also give the People a Notion of the Holiness and Sanctity of it, and add a greater Veneration to the Imperial Palace.

veral other Statues of the same Shape and Likeness, that they might not be so liable to lose the true one. So when the Emperor *Heliogabalus* resolved, among his other Extravagancies, to take away the *Palladium*, and to place it in the Temple of his God the Sun, he was deceived by the Chief of the Vestals, who put a false and counterfeit one upon him. For *Lampridius* saith, in the Life of that Prince, *signum quod verum esse credebatur abstulit*; which Words plainly imply that he was imposed upon, and that a wrong Image was delivered into his Hands. And here I beg Leave to observe, that this *Palladium* was not otherwise valuable on the Account of the Matter it was made of, for it is certain it was made of Wood. There is, I must own, a Passage in the Writer I have just now quoted, which seems to contradict this, and would incline one to believe that it was composed of a more precious Matter; I mean, that it was made of Gold: *Palladium* (saith he) *Heliogabalus fictum Auro in Templo suo locavit*. But the learned *Salmasius* has proved this Reading to be a Mistake of the Transcribers, and by the Help of the *Palatine MS.* which has *auro vinctum*, thinks justly, that the true Reading should be *auro vinctum*, bound, adorned, set, and inshrined in Gold, it being the Custom of the Ancients thus to set off and adorn the Images of their Gods, either in Honour to the Deities, or to increase the Respect and Veneration of the Vulgar towards them. These Statues, thus inshrined and set in Gold, were called *χρυσόεντα καὶ χρυσόκάλυπτα*. Vide *Salmas. Notas in Lampridii vitam Heliogabali*.

But, to return to *Virgil*, since then the *Trojans* had such a Regard and Veneration for the *Palladium*, as to look upon it as the Stay and Support of their Empire; since the reading *Omina* here makes a natural

natural Sense adapted to the Circumstances of the *Trojan*, and to the Notions both they and the *Romans* had of that Image, suitable to the Dignity of the Place in *Virgil*, and perfectly agreeable, as I have observed above, to the Person that speaks it, I hope there is some Ground for what I assert, and that the true Reading of the Place is,

*Ferus Omina Jupiter Argos
Transfulit.*

What I conceive led the Transcribers into this Mistake was, their seeing the Word *Omina* in some MSS. written by way of Abbreviation, *Oma*, and taking it for *Omnia*. What seems to confirm my Conjecture is, that this very Mistake, I mean the writing of *Omnia* instead of *Omina*, has been committed by the Transcribers and Printers in a Passage of *Seneca's Consolatio ad Polybium*, as *Erasmus* hath observed out of a learned Critick. *Pintianus*, (saith he) a very learned Man both in *Latin* and *Greek*, has justly corrected this Place in *Seneca*, and *Omnia me fallunt*; and maintains it ought to be read *Omina*, it being a kind of vulgar Saying and proverbial Expression. As I have not the Works of *Pintianus* by me, and *Erasmus* does not tell us the Reasons he has given for this his Emendation, I shall venture to propose one of my own, drawn from the Context of that Writer, and intirely leave it, Sir, to your Judgment. *Seneca* wrote this Book to *Polybius*, who was Freedman to the Emperor *Claudius*, to comfort him for the Death of a beloved Brother; and among other Arguments he offers, he puts him in mind of the Favour which he enjoyed to so great a Degree under that Prince and Monarch, who was the very Reverse of *Caligula*, the wicked Wretch whom he had succeeded in the Throne, who, by the Readiness he shewed to ease and relieve his Sub-

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jects,

jects, to comfort the Afflicted, and to succour and protect the Distressed, gave a very hopeful and pleasing Prospect of Happiness to the *Romans*; and then adds, *aut omnia fallunt*, or these happy Presages deceive me, or that gracious Prince, who is the publick Comfort of all Men, has already begun to soothe and alleviate your Grief; which, I conceive, makes a natural and noble Sense, and worthy of *Seneca*; whereas the rendering it *aut omnia*, or every thing deceives me, plainly renders the Expression flat and low, and by no means suitable to the Genius and Spirit of that Philosopher. But I need not go so far for an Instance of this Mistake of putting *Omnia* for *Omina*, since our Poet affords us a remarkable one himself in the Book of the *Aeneis*, where *Calchas* having declared that the *Greeks* would never be the Masters of *Troy*,

*Omina inrepetant Argis, Numenque reducant,
Quod Pelago & curvis sacum advenxere Carinis*

concludes the whole Passage,

Ita digerit Omina Calchas.

Where the Transcribers injudiciously enough have put in *Omnia*, though the Word *Omina* in the first Line I have quoted might easily have set them right, and saved them that Mistake. I was surprised to see this Blemish stand in the *Delphin Virgil*, which is allowed to be one of the best of all those *French* Editions. *Rucius* indeed points out the true Reading in his Notes upon the Place, where he saith, *alii legunt omnia nec male*. But sure this was not saying enough, since any one may see it is certainly the true and the genuine Reading. I could not but wonder to find a Person of so just and elegant

gant a Taste, as Monsieur Bayle,* guilty of the same Mistake in his Historical Dictionary, under the Name of *Hilten*. A Fault not unlike this has been committed in some Editions of *Horace*, at the third Book, Ode 14. v. 11. where the Poet, congratulating *Augustus* on his Return from Spain, calls upon the *Romans* to sacrifice to their Gods, and bids them, *male ominatis parceret verbis*; instead of which some Copies have read it *male nominatis*. *Lambin* indeed endeavours to defend this odd Reading by the Authority of some MSS. and farther observes, that the Ancients took special Care, that not only those that sacrificed the Victims, but that the Victims themselves that were offered to the Gods should have no ominous and unlucky Names. But, with due Deference to so great a Critick, I believe no-body that has a true Taste and Relish for *Horace*, will approve of the Words *verbis male nominatis*, or think that so bald an Expression could drop from the Pen of that excellent Poet. Besides, the Reason he gives, viz. that they took care that *not only* the Persons that sacrificed, but even the Victims that were offered to the Gods, should not have any ominous and unlucky Names, seems not to be at all to the Purpose, but to be quite out of the Question, since *Horace* here directs his Advice to the young Women and Boys, *Pueri & Puellæ jam virtutis expertæ*, who could have nothing to do with the Names of the Sacrificers, or the Sacrifices that were of-

* Mr. Bayle, in that Article, having said that *Hilten* had uttered many Prophecies that proved false in the Event, as the Downfall of the Pope, and the Conquest of Germany and Italy by the Turks, he adds, by way of Scurr,

Ita digerit omnia Calctar:

ferred to the Gods, which has always made me incline to the other Reading that occurs in many other Editions,

Malè ominatis parcite verbis,

You will say, Sir, that this will cause an *Ellipsis*, that will make the Verse run very lame and uncouth. I own it; but sure some Allowance may be made for the License of a Poet, and I must own, I would admit of any thing, rather than, without any just Reason, to father such a bald and senseless Reading upon that great Master of Taste and Elegancy of Style. Since the writing of this, I find that the great Dr. Bentley, whose Works I had not by me then, with his usual Sagacity, has healed the sore Place, set the Matter in a true and clear Light, and removed all the Difficulties that clogged the Sense and hampered the *Metre*, by reading the Words thus,

Malè inominatis parcite verbis.

And this is not a new Word, or one of his own coining, but has the Stamp and Authority of *Horace* himself, and has been used by him in the sixteenth of his Epodes, *Inominata perprimat Cubilia*. To confirm this Reading, and prove the Mistake of the Transcribers, he produces a Passage of *Gellius*,* who calls a boding and unlucky Day, *Diem inominalem*, which, by the very same Blunder as this before us, the Transcribers have changed into *nominalem*; and as *malè* sometimes adds to the Sense, and signifies *valde*, *very*, or *very much*, as *malè dispari*, *malè falsus*, & *malè ranci*, the Sense

* Gell. l. 5. c. 17.

of *Horace's* Advice will be very natural and plain, that they should carefully avoid such ominous and unlucky Words as might be offensive to the Gods, and destroy the Effect of their Sacrifice. This is one of the lucky Discoveries and happy Emendations which, among many others, that great Critick has obliged the World with in his noble Performance upon *Horace*, wherein, as well as in his *Terence*, it is hard to say, whether he has shewn more extensive Learning, truer Judgment, or a finer Taste and Sagacity in Criticism; and, *semper feliciter audens*, hath as much surpassed the *Scaltgers*, the *Lambins*, and the *Causabons*, those Heroes of Literature and Criticism in the last Age, as they themselves exceeded the very Schoolboys and Fach-men of their Time.



ARTICLE XXIX.

Histoire du Prince François Eugene de Savoie, Generalissime des Armees de l'Empereur & de l'Empire. Enrichie des Plans de Batailles & des Médailles nécessaires pour l'intelligence de cette Histoire. That is, The History of Prince Eugene of Savoy, Generalissimo of the Forces of the Emperor and of the Empire. Illustrated with Copper Plates, representing his Engagements, and the Medals struck in Honour of his Victories. 1740. Duodecimo. Five Volumes. Printed at Amsterdam, and sold by F. Changuion, at Juvenal's Head, near Somerset-House in the Strand, London.

ALL that we know of the Author of this Work is, that the Publick has been indebted to him for some others; and that, for Reasons which he does not think fit to explain, he still chuses to be anonymous. In a Letter to his Booksellers he acquaints us with the Occasion of this Performance, and specifies the Assistances whereby he was enabled to accomplish it. He professes to be under no Influence of Interest, or Fear of disobliging any one, and consequently free from any Motive which might corrupt or bias him in his Relations, which, he assures us, have in them all the Veracity becoming an Historian. He has studied Impartiality, and he thinks he may safely affirm, he has every where maintained that Character. Notwithstanding he was born and educated in France, he disclaims the least Prejudice in favour of his Countrymen. He has been far from concealing any Errors
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and Oversight of the Generals of that Nation, where they have been guilty of any in their military Capacity, and for the same Reason, he has not scrupled to praise them where they appear to deserve it. He has behaved in the very same Manner with regard to the *Germans* , and even to the *Turks* ; and he flatters himself, that however the Merit of this Composition may be disputed, as to the Graces of it, its Sincerity will not be questioned. He has endeavoured throughout to be at once agreeable and useful to his Readers; and he hopes the Reflections he has here and there interspersed will not be displeasing, as they at least carry in them the Marks of an ardent Desire of the Felicity of Mankind, which ought to be the first Aim of rational Beings.

The Materials whereof these Mémoires are compiled, were collected from different Quarters. The greatest Part was communicated by an ancient Gentleman of *Hungary* , whom our Author accidentally met with at *Franckfort* on the *Oder* . With this Stranger he had several Conferences, that, for the most Part, turned on the Productions of our modern Writers, which they either censured or approved, as they thought their respective Merits deserved. One Day the *Hungarian* expressed his Surprise at our not having as yet any History of Prince *Eugene* in the *French* Tongue; for, added he, " I do not consider in that Character a few trifling Pamphlets, which, to speak properly, are only Abstracts of the *Military History* of him by *M. Dumont* ." Hereupon he recommended the Life of this Hero to our Author, persuading him to write it, saying he was the better qualified for such a Talk, as he was a Master of the *German* , and so could make use of what had been written in that Language relating to his Subject, promising at the same time, if he would undertake it, to furnish him with a large Parcel of Manuscripts, containing authen-
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tic Memoirs of several Transactions which he had either been an Eye-witness of himself, or had heard from the Mouths of divers Ministers of State, and Generals in the Imperial Army, who had been so. The Issue of all was, that our Author, as soon as he had finished his Travels, and settled his Affairs, applied himself to what the *Hungarian* had proposed; and the *Hungarian*, on his Part, did not fail of what he had promised. The Papers which he was supplied with by this Gentleman included, as he tells us, a Variety of curious Anecdotes. It is true, he therein met with a Number of Particulars that were already in Print; but, on the other hand, he found in them a great many which had never been published, and that were contrary to what some Writers had delivered concerning the same Facts; which last Circumstance has given Birth to abundance of critical Notes that occur in these Volumes.

Besides these Manuscripts, our Author had some other Helps in the composing of this Work. Among these we are hardly to reckon the *Military History* of Mr. *Dumont*, afore-mentioned: He expresses but an indifferent Opinion of that Performance; he looks upon it as too much either a Panegyrick or Invective, and instead of borrowing from, he finds himself obliged now and then, as he says, to contradict it. He has often cited *Memoirs of the Life and Campaigns of Prince EUGENE*, written by an *Italian*: Of all his Historians, this, he says, is the most unprejudic'd. There is an History of him also in the *German* Tongue; but it is the most impertinent Stuff, our Author says, that ever he saw, the far greater Part of it being only Defamation, or extravagant Encomiums; notwithstanding he is obliged to it for the Knowledge of certain Facts, which are no where else to be met with, and the Truth of which may be depended on; but he assures us, he has taken care not to imitate either the Style or colouring of the Original.

He

He has divided this History into five Tomes. The first, besides an introductory Account of Prince *Eugene's* Descent, and the various Incidents of his Youth, comprises the Transactions of his Life from his first Entrance into the Emperor's Service, *Anno* 1683, when the *Turks* declared War with his Imperial Majesty, poured a great Army into *Hungary*, and penetrated almost to the Gates of *Vienna*, to his driving the *French* out of *Mirandola* in 1701; comprehending a Period of eighteen Years.

The most remarkable Events of this Time, in which our Hero signalised his Courage, and gave illustrious Omens of his future Glory, were, the raising of the Siege of *Vienna*. The Battle and Siege of *Buda*, in the former of which the Imperialists were victorious, and rendered so, in a great Measure, by our Prince's Bravery and Conduct. The Battle near *Cran*, where he behaved with such uncommon Prudence and Valour, as induced Prince *Lewis* of *Baden*, under whose Eye he fought, to present him personally to the Emperor, with the highest Applauses, and Forebodings of his one Day equalling the greatest Captains of former Ages. The taking of *Buda* by the Imperialists, after a second Siege; and some Enterprizes of less Importance which ensued thereupon. The Battle of *Hersan*; where the Defeat of the *Turks* was very much owing to his Intrepidity; after they were routed, he pursued them to their Camp, which he entered at the Head of his Dragoons, notwithstanding all its Intrenchments, and the perpetual Fire of the Enemy both from their Artillery and small Arms. The besieging of *Belgrade*, to the taking of which he contributed not a little; he, with the Duke of *Bavaria*, rallied the *Imperialists* when they were repulsed before the Town, and led them on to the Assault; when a Breach was made, he first mounted it, followed by all the Volunteers and the bravest
of

of the Soldiers; and here he was attacked by a Janizary, who struck him such a Blow with his Sabre as pierced through his Cask, for which he laid him dead at his Feet. The Battle fought near the Abbey *de Stafarde*, between the Duke of *Savoy*, at the Head of a Part of the Confederate Forces, and Monsieur *de Casinat*, General of the *French* in *Italy*; in this Engagement he commanded the Cavalry of the Left Wing of the *Savoyards*, where he did Wonders, and at length, after holding the victorious Enemy in Play above four Hours, brought off his Troops by a Retreat that was admired even by his Foes, and extolled by their own Historians. The defeating the Rear-guard of Monsieur *Casinat* in the Neighbourhood of *Coni*, and raising the Siege of that Place, which was entirely owing to his Wisdom and invincible Bravery. The Siege of *Embrun*, Capital of a small District in *France*, and an Archbishoprick. The unfortunate Battle of *Marcellia*, where the Arms of the Allies under the Duke of *Savoy* were defeated, when our Hero distinguished himself not only in the Fight, where he was visible to all, dispensing his Orders with an amazing Calmness and Composure, but by a gallant Retreat, which gained him the highest Applauses. The Siege of *Casal*. The Battle of *Zenta* in *Hungary*, when he gained the greatest Renown by a compleat Victory over the *Turks*, headed by the Sultan in Person, and with the Loss of a few only of his own Army.* The invading of *Bosnia*,
in

* The Prince congratulated the Emperor on this glorious Success in Terms the most becoming imaginable. Our Author has recited the Letter which he wrote upon this Occasion: It is a pretty long one, and contains a succinct Account of the whole Transaction. He makes on it the following Reflection: "We may, by the Style of this Epistle, judge of the Modesty of Prince *Eugene*. He never says, *I did this*, or *I did that*,
" but

in which, though he had not all the Success he hoped for, he performed Wonders, and displayed all the Talents of the most accomplished Soldier. The Battle of *Carpi*, which, though but a short and not very bloody one, gave him an Occasion of shewing the most consummate Wisdom, Foresight, and military Skill. Lastly, the Battle of *Chiari*, which paved the Way for his driving the French out of the *Mantuan*.

Thus I have named those Events wherein Prince Eugene gave illustrious Proofs of his heroic Qualities, and which are fully described in the first Volume of this History. He appears here likewise in the most beautiful Light, considered as a Statesman. In the Cabines of his Imperial Majesty, and in his Negotiations with other Potentates, he shines, as our Author has drawn him, with no less Lustre than in the Field, and at the Head of Armies. Nay, he has given us a yet nobler Idea of him, as a Philosopher and a Christian, by some amiable Sketches of his exalted Virtue and Generosity. The

“ but we did so or so. He does not say that it was he who
 “ gained the Battle; on the contrary, he attributes the Success
 “ of it to the other Generals, and speaks of himself as unwor-
 “ thy of the chief Command of so brave an Army. Here we
 “ have the genuine Character of great Men. Self-sufficiency
 “ and Presumption are the Properties of little Minds. The more
 “ I read the Letters that some others have written concerning
 “ their Victories, the more I am persuaded that great Events
 “ are frequently owing to mere Fortune. The Idea of a vain
 “ and conceited Person suggests to me always that of an ignorant
 “ one; I may be mistaken, but there seems to be a near Af-
 “ finity between these Qualities. However this be, it may be
 “ question’d whether the Booty which the *Macedonians* got at
 “ *Achala* was comparable to the Spoil of the *Turkish* Camp at
 “ *Zemla*; or whether the Victory obtained over the *Persians* by
 “ *Alexander the Great* was so compleat as this of Prince Eugene. But
 “ this Circumstance was common to both these Heroes, that in
 “ their respective Engagements they encounter’d Enemies who
 “ seem’d to come to the Field of Battle merely to be defeated.

Brevity

Brevity within which I am forced to confine my Account of this Performance, will permit me to cite only one of them. I must premise, that just before the Battle of *Zenta*, aforementioned, the Prince received an Order from the Emperor to avoid an Engagement. He kept this Message a Secret from his Army; and, perceiving that he could not in that Juncture pay the Obedience to it which he desired, without a greater Prejudice to his Master's Affairs, than they would probably suffer even by a Defeat, he determined to proceed as the Circumstances of the Case required, and rather venture the Loss of his Favour, than neglect so fair an Opportunity as then presented of doing him the most real and important Service. We have in the last Page but one seen the glorious Issue of this wise and honest Resolution, in one of the completest Victories over the *Turks* that ever was gained; and shall undoubtedly be surpris'd to find, that notwithstanding both his Sovereign and the whole Empire reaped the greatest Advantage thereby, it had like to have been the Occasion of his utter Destruction. The Matter is thus related by our Author.

“ When the Campaign * was over, the Prince
 “ set out for *Vienna*, flattering himself (as he had
 “ the utmost Reason) that the Monarch, at whose
 “ Feet he was going to lay such unfading Laurels,
 “ would receive him with new Marks of Affection,
 “ and with such Testimonies of his Approbation
 “ as were due to the happy Success of his Enter-
 “ prizes. But, alas! he was deceived. His Vic-
 “ tory, glorious as indeed it was, even disgusted
 “ the Emperor. His Majesty was credulous,
 “ and easily influenced by his Favourites. Some
 “ of these, who were the Prince's Enemies, taking

* That of 1697, in which the Battle of *Zenta* was fought.

“ Advan-

Advantage of this Disposition, endeavoured to
poison an Action, in his Opinion, which merited
immortal Honours. Envy inspired them with all
the Artifices that were proper to facilitate their
Designs. *Caprara*, the implacable *Caprara*, never
ceased insinuating to the Emperor, that the
fortunate Event of the late Exploit was no Ex-
cuse for the Victor's Rashness, or for his disobey-
ing the Imperial Mandate, which forbade him to
engage. Count *Kimiki*, Chancellor of *Bohemia*,
and first Privy-Counsellor to the Emperor, in-
spired with the same Hatred of *Eugene*, joined
in *Caprara's* Suggestions, and contributed not
a little to irritate his Majesty against him. *Leo-
pold*, though just and good-natur'd, was how-
ever subject to the inseparable Attribute of So-
vernity; he was extremely tender of his Au-
thority; and the Discourses of *Caprara* and the
other Rivals of our Hero, had kindled his Jeal-
ousy in this Respect. He was not sorry for his
General's Success, but he could not suffer it to be
thought, that he had not paid a due Submission
to his Orders; his being vanquished had been less
displeasing than his Disobedience: Or rather he
was chagrined at his own Mistake, in sending
those Orders, so contrary to his Interest, and
which, I dare say, if they had been complied
with, would have been attended with pernicious
Consequences. *Caprara* and the others continued
daily to aggravate his Displeasure; and observing
him to be sensible on no other Side but that of
his Prerogative, they perpetually harped on that
String. In a word, by incessantly muttering Treason,
Temerity, and Rebellion, they obtained their
malicious Purposes, and incensed him against a
Person, who, above all others, merited his Con-
fidence and Favour.

“ The Prince had not the least Suspicion of this
 “ Conspiracy to ruin him. He proceeded on his
 “ Journey from *Hungary*, amidst the Acclamations
 “ of the Multitude, and when he arrived at *Vienna*,
 “ the Inhabitants ran out to meet him, and con-
 “ ducted him into that Capital with Transport, call-
 “ ing him their *tutelar Angel*, and *Deliverer of the*
 “ *Empire*; so that if the Affections of a People
 “ could be any Consolation to a General under the
 “ Frowns of his Sovereign, ours had no great Rea-
 “ son to lament the Disgrace which he afterwards
 “ experienced. He had presently some Intimation
 “ of the Snares that were laid for him, nevertheless
 “ he instantly demanded an Audience of the Empe-
 “ ror. It was granted; but he was received in so
 “ cold a Manner as quite astonished him. However,
 “ he soon recovered himself. He delivered into his
 “ Majesty’s Hands the Seal of the *Ottoman Empire*,
 “ which the Grand Vizier had lost, together with
 “ his Life, in the Field of *Zenta*; and with a Com-
 “ posure and Confidence becoming his Innocence,
 “ gave him an Account of all he had done, and of
 “ the Condition in which he had left his Army in
 “ *Hungary*.

“ If the Prince was amazed at the Emperor’s Be-
 “ haviour when he now waited on him, expecting
 “ his Caresses and Congratulations, he had Cause to
 “ be so much more, when he had secret Intelligence
 “ from a Lord, who was one of his Friends, that
 “ there was an Intention of arresting him, and pro-
 “ ceeding against him by the Aulick Council of
 “ War. To this Advice was added a particular In-
 “ formation of all the Stratagems which his Ene-
 “ mies had employed to destroy him. He could
 “ hardly credit such a Report, or persuade himself
 “ that the Emperor could so easily forget his Ser-
 “ vices, to hearken to the Calumnies of his Ad-
 “ versaries. But how improbable soever this might
 “ seem,

“ seem, he had no Cause to doubt of its being the
 “ Case, when the Count *de Schlick*, Captain of the
 “ Guard, came soon after to demand his Sword, and
 “ to forbid him, in the Emperor’s Name, to stir out
 “ of *Vienna*. The Prince, how little Equity soever
 “ there appeared in it, received this Message very
 “ respectfully. *There*, said he to the Officer, *is my*
 “ *Sword, which the Emperor demands of me, it is*
 “ *yet reeking with the Blood of his Enemies; and I*
 “ *desire to receive it no more, if I may not employ it*
 “ *for his Service.*

“ What Care soever the Court took to keep this
 “ Affair secret, the whole City was quickly apprised
 “ of it. The Burgesses hereupon assembled, and con-
 “ sulted how they should protect his Highness, if
 “ there should be any Attempts against his Life or
 “ Liberty. *What*, said they, *is such Usage as this*
 “ *a proper Recompence for a Hero, who has saved*
 “ *Vienna and the Empire, from a Ruin that we*
 “ *looked upon as inevitable?* Their Attachment
 “ went so far, that they deputed some of the prin-
 “ cipal of their Party to wait on him, with Assu-
 “ rances of their being ready to defend him against
 “ any who should presume to touch his Person.
 “ They even offered to guard his Palace, and to
 “ repulse every one that dared to invade the Immu-
 “ nity of it. The Prince thanked them for these
 “ Marks of their Affection and Esteem, but told
 “ them, *he chose to have no other Guard than the*
 “ *Integrity of his Conduct, and the little which he had*
 “ *done for the Service of his Imperial Majesty: He*
 “ *is*, said he, *too wise a Monarch, not to distinguish*
 “ *Truth from Calumny, and he is too equitable not*
 “ *to render me in a very little Time that Justice which*
 “ *he thinks I have a Right to.*

“ The Deputies, at their Departure, assured him,
 “ that all the Citizens were resolved to sacrifice
 “ their Lives and Fortunes rather than he should

“ suffer the least Molestation. Whether these Proceed-
 ings of the Inhabitants of *Vienna* made the Em-
 peror apprehensive of some popular Tumules, or
 whether his natural good Nature resumed its
 Ascendency, and got the better of his Resentment,
 certain it is, that from this very Day his Heart
 was altogether changed in favour of Prince *Eu-*
gene; and when presently after, *Caprara* solicit-
 ed in full Council, that his Highness should be
 summoned before the Council of War, to be in-
 terrogated and examined, his Majesty made this
 remarkable Reply: *God forbid, that I should*
treat as a Malefactor a Prince, by whom Heaven
has conferred on me so many unmerited Favours.
How can he be in Fault, he whom God has made
the Instrument of chastising the Enemies of his
Son? These Words sealed up the Mouth of
 Envy. *Caprara* was obliged to be silent, and
 to content himself with the vain Pleasure of having
 involved Prince *Eugene* in a troublesome Affair,
 the ill Success of which was a Punishment on
 himself only, and all the Vengeance his Highness
 sought for. His generous Heart immediately
 forgot the Injury, and never testified the least Re-
 sentment. His Zeal for his Master, so far from be-
 ing cooled by this Adventure, was rather inflamed.
 On the other hand, the Emperor from henceforth
 reposed in him an absolute Confidence, and omit-
 ted nothing that might erase out of his Mind the
 Remembrance of the Vexation he had given him.
 He named him again to command his Forces in
Hungary; and, to deprive his Adversaries of the
 least Ground for censuring his Behaviour, he
 gave him a secret Warrant under his own Hand,
 to do whatsoever he thought requisite for his Ser-
 vice, without being accountable on any Pretext
 whatsoever. It was only on this Condition he
 would consent to take on him any more the
 “ Charge

Art. 29. For DECEMBER, 1739. 44

“ Charge of the War; and to this unlimited Commission the Empire owed all which this great Captain did afterwards for its Defence, and for the Interest of the House of *Austria* in particular.”

After so long an Extract, I must say very little more concerning the Work before us. In the second and third Volumes, and part of the fourth, we have a Detail of the glorious Achievements of our Hero against the *French* both in *Flanders* and *Italy*, from the Year 1702, to the Conclusion of the Peace between the Emperor and *Louis XIV.* on the 6th of *March* 1714. In this illustrious Period, which can hardly be parallel'd in History, besides a thousand other Actions which will immortalise the Name of Prince *Eugene*, are comprehended the Battles of *Luzara*, *Schelemburg*, *Blenheim*, *Turin*, *Oudenarde*, *Wynendale*, and *Blarognies*; with the Sieges of *Susa*, *Ghent*, *Bruges*, *Doway*, *Quesnoy*, &c.

The latter Part of the fourth Volume contains, first, An Account of Prince *Eugene's* Journey to *England*; where our Author distinctly sets forth the Occasion of his Coming over, with the Behaviour of the Queen, the Courtiers, and the Nation in general, towards him. Secondly, The Transactions of the Campaign of the Year 1713, when he was deserted by the Queen of *Great-Britain's* Forces, after the separate Peace between that Prince and the *French* King. And, lastly, The Negotiations and Treaty of Peace between his most Christian Majesty and the Emperor, the Preliminary Articles of which his Highness happily concluded with *Marschal Villars* at *Rastadt*, on the 6th of *March* 1714, as above mentioned, and signed; as his Imperial Majesty's Plenipotentiary, on the 27th of *September* following at *Baden*.

The fifth Volume, including a Period of twenty-five Years, from 1714 to 1736, relates the Prince's noble Exploits in *Hungary* against the *Turks*,

upon the Renewal of the War in that Country. We then see him, after the Peace of *Passarowitz*, to which he forced the Infidels, acting in the Quality of a wise, circumspect, and faithful Minister, and managing Affairs of the highest Consequence, till the kindling of a new War between the Emperor and *France*; when we find him again at the Head of the Imperial Forces, making the Campaign of 1735, the last in which he commanded. The whole closes with an Account of his sudden Death, on the 10th of *April*, 1736, O. S. the inexpressible Consternation and Grief it occasioned, his sumptuous Obsequies, and his Character. The Index to the whole Work is at the End of this Volume.

ARTICLE XXX.

*The Reverend Mr. Law was pleased to favour me with the following Epistle, on Occasion of Mr. Mac. Pharson's Letter to me, from Scotland, relating to the Unity of the Divine Nature.**

Graystock in Cumberland, Nov. 20, 1739.

S I R,

I FIND myself obliged to you for a very high Encomium in your *History of the Works of the Learned* for *September* last, as also to the Gentleman who is pleased to correspond with you, for his great Candour and ingenuous Treatment. I had not the Pleasure of seeing his Letter till this Week, tho' Notice was given me of it before by a judicious Friend, as follows: "The Letter which concerns you is wrote in a good-natur'd Way, containing about thirty Pages, against your *Attempt to shew, in the Notes to A. Bp. King, the*

* Publish'd in our History for *September*.

" *Incon-*

“ *Inconclusiveness of an Argument drawn by a late,*
 “ *able Writer from the Uniformity, Simplicity, and*
 “ *Invariableness of antecedent Necessity for proving*
 “ *the Unity of the Divine Nature.* I have run it
 “ over, and believe you need only refer the Au-
 “ thor to your *Enquiry into the Ideas of Space,*
 “ *Time, Immenfity, &c.* which it is likely he has
 “ not seen, and where he may find his Arguments,
 “ with several others, express’d fully and confuted.
 “ Probably it may not be worth your while to
 “ write a formal Answer to it, but you will rather
 “ chuse to send a short Letter to the Publisher.

In these Sentiments of my Friend, I must, Sir, beg leave to acquiesce at present, but without the Vanity of imagining myself either already to have *set the Scheme in so fair a Light, as to shew the Truth of it beyond Contradiction,* or to be capable of ever doing it, as your Correspondent obligingly supposes.

I had made a few general Observations on the way of arguing in the Letter (which is mostly what we term *ad Verecundiam*) but suppress them now, as out of Season; this not being a proper Opportunity of sending them to you; Nor can there in all Probability be Occasion to go farther, since this ingenious Writer will observe from *Chap. VI.* of the *Enquiry*, that we are of the same Opinion in the main, that is, concerning *moral Reasons*, or any, but such as proceed entirely *à priori*, or from something prior to the Divine Existence, of which perhaps enough has been already wrote: Nor will it I presume be worth one’s while to trouble the World with nice Exceptions to the strict and properly *demonstrative* Conclusiveness of some Proofs, when all of us allow the great Point which they are brought to establish, and when the Force of these themselves may by some Persons be judg’d *equal to a thousand Demonstrations.* Nor am I fond of urging such *Consequences*, as a Debate on this

444. *The Works of the Learned* Art. 31.
Head would unavoidably lead to, and which indeed
was my chief Reason for not offering any Reply to
Mr. Jackson's last Piece in that Controversy.

However, if after having seen the Book refer'd
to, especially the *Dissertation* annex'd to it, your
worthy Correspondent shall be desirous of hearing,
farther from me on the Subject, and in Publick,
tho' I have for some time laid aside these Studies,
yet I shall willingly resume them, and endeavour
to give him all the Satisfaction I am able by your
Means, and in the Manner you have been so good
as to engage for, being with very great Respect
both his and your

Most humble Servant

E. L A W.

A R T I C L E XXXI.

*The Jewish Spy: Being a philosophical, histo-
rical and critical Correspondence, by Letters
which lately pass'd between certain Jews in
Turkey, Italy, France, &c. Translated
from the Originals into French. By the Mar-
quis D'Argens; and now done into English.
VOL. II. London: Printed for D. Brown,
at the Black Swan, without Temple-Bar;
and R. Hett, at the Bible and Crown, in
the Poultry, 1740. Duodocimo. Pages 312,
besides the Index, &c.*

I Have formerly * given some Account of the
first Volume of these Letters. I shall now
bestow a short Article on the second; whereby
the Reader will see whether it does not equal the
former, both with regard to the Subjects, and the
Manner of their being handled; in a Word, whe-
ther the Writer keeps up to the Spirit and Vigour

* In the *History of the Works of the Learned*, for October, P. 295.
of

of the foregoing Part. of this entertaining Performance. As the first Volume was humourously inscribed to Mr. James, the Printer's Devil, this is satirically dedicated to his pretended Majesty THEODORE I. King of Corsica, whom our Author advises to recollect, that, before his Arrival in Corsica, he was almost as obscure as Jemmy. There is in this Dedication a Paragraph that we may take notice of, containing a severe Sarcastm on the Credulity of the Jews, for which that People have so terribly smarted. "What a Misfortune is it for the Hebrew Nation, says the Marquis D'Argens to his Patron, that you did not take it into your Head to set up for King of Jerusalem! Surely you could not have failed of as great Success in such an Undertaking, as that which renders you Master of an Estate that lawfully belongs to the Gondsese. What a Lustre would it have given to the Jews, if you had been but pleased to have personated the Messiah whom they expect! And how happy would it have been for that People to have had an Adventurer at their Head, so enterprising as you are! Perhaps you thought it would be a Task too difficult, and declined it for fear you should not succeed; but you would have found considerable Supplies from the Jews of Amsterdam. I will venture, Sir, to give you a Piece of wholesome Advice: If you are ever driven out of Corsica, get yourself circumcised, and carry a People who only wait for a Deliverer, to the Banks of Jordan; but if you would win the Hearts of the Hebrews, you must govern them more mildly than you do the Corsicans; for the Israelites don't love to be shot to death, and you'll never obtain your Will of them by Severity."

As the first Volume had two Prefaces, one in Commendation of the Letters it contained, the other

other giving some Idea of the supposed Writers; this Volume has also an Introduction of the like sort, which comprises an Apology for the many sharp Reflections scattered therein on the *Romish* Clergy, and even on the sovereign Pontiff himself. Here is likewise a Justification of *Aaron Monceca*, one of our *Jewish* Correspondents, against several Reproaches that have been cast on him, for condemning all the *Jansenists* in the Lump; for representing the *Jesuits* as ambitious and formidable; for shewing as much Friendship and Partiality for the *Dutch*, as *Voltaire* has expressed for the *English*; and for having an Affection towards the *Nazerene* Protestants.

In the former Article, relating to these epistolary Essays, I did not draw up any Summary of their Contents, but cited out of them only certain Passages, which at once served as Samples of the Originals, and conveyed some Pleasure or Instruction to the Reader. I shall pursue the same Method in what follows, with regard to this Volume which is now before me. My first Extract will consist of several Paragraphs from the forty-first Epistle, with which this Volume opens, containing Remarks on the *French* dramatick Writers, and a Parallel between these and the Ancients.

“ The *French* Comedies and Tragedies (says
 “ *Monceca*) are the Rivals of the *Greek*; and if
 “ the modern Plays do not exceed the ancient ones,
 “ yet there is no Man of Learning, who is un-
 “ prejudiced, that will dispute their being equal to
 “ them; and for my own Part I should in many
 “ Cases be tempted to allow them the Superiority.

“ There is not a comic Writer among the
 “ *Latins* that has united so many Talents together
 “ as *Moliere* has done. *Terence* wrote in a pure
 “ Style: His Characters are perfectly natural;
 “ He does not barely relate Things, but actually
 “ places

“ places them in your View; and his Plays
 “ are throughout judiciously conducted; but he
 “ wanted Fire, Imagination, and a Variety of
 “ Characters; so that if of the six Plays we have
 “ of his, five had been lost, we should still have
 “ *Terence* entire. In all his Comedies we find a
 “ knavish Footman, a debauched or amorous
 “ young Fellow, a covetous Father, &c. and after
 “ a Person has read his *Andria*, he meets with no
 “ new Instruction in his other Plays, nor any
 “ thing to amuse the Mind but Fiction.

“ *Plautus*, tho’ he did not want for Wit, nor
 “ for Variety, especially in his Characters, which
 “ abound with it, is often deficient in Style; and
 “ in his best Plays he is sometimes guilty of mean
 “ Expressions, unworthy of a good Taste.

“ But where do we find more Variety, more
 “ Exactness in Characters, more Accuracy and
 “ Perspicuity in Style, than in the *Misanthrope*,
 “ the *Femmes Savantes*, the *Tartuffe*, the *Facheux*,
 “ the *Ecole des Femmes*, and that of *des Maris*?
 “ I should be apt to prefer *Moliere*’s good Plays
 “ to those of the Greek Poets; and to think even
 “ the *Italians* Farces better than the bad ones,
 “ which he wrote to please the vulgar, because
 “ tho’ they are equally faulty, yet the *Italian*
 “ Farces are more showy.

“ The *French* have, to my thinking, carried
 “ their Tragedy to a greater Pitch of Perfection.
 “ The *Romans* never had any thing of this kind
 “ that could deserve the Attention of nice Judges.
 “ The Tragedies of *Seneca* are the Productions
 “ of a Declaimer, rather than the Works of a
 “ tragick Author. He neither has enough of the
 “ Sublime to ravish my Soul, nor enough of the
 “ Tender and Pathetic to melt me.—

“ The *Romans* very much extoll’d the *Thyestes*
 “ of *Varius*, and the *Medea* of *Ovid*. ’Tis pity
 “ that

“ that Time has not preserved those two Pieces,
 “ for I don’t question but they were very beautiful,
 “ since *Ovid* perfectly knew the Passions, and
 “ no-body had so lively a Way of Expressing the
 “ Sentiments of a raving Lover.

“ *Sophocles* and *Euripides* raised the Theatre a-
 “ mong the *Greeks* as high as possible. *Cornelle*
 “ and *Racine* improv’d it to Perfection among
 “ the *French*, and in order to judge of the Pre-
 “ ference between those Authors, ’tis my Opinion
 “ that it must be determined by that which ought
 “ to be given to the Taste of the *Athenians* and
 “ the *Parisians*. There are few *Frenchmen* now-
 “ a-days, except certain Idolizers of Antiquity,
 “ that will allow the *Greek Theatre* to be supe-
 “ rior to theirs. ’Tis true, this Opinion is not
 “ so generally received in foreign Nations; yet
 “ it has a good many Adherents.

“ I dare maintain that there is more Grandeur,
 “ Dignity and Majesty in *Cornelle*, than in *Sophocles*; for the latter, tho’ endowed with a
 “ sublime Genius, and worthy of the Admiration
 “ of all good Judges, had not that Variety in the
 “ different Characters, nor that Energy and Truth
 “ in his Portraitures.

“ *Racine*, so the Tender and Pathetic of *Euripides*, often join’d the Grand and the Sublime
 “ of *Sophocles* and *Cornelle*; and perhaps the only
 “ Fault of his Works was, that they were too
 “ perfect; for so many Beauties continually suc-
 “ ceeding each other, are the Reason why some
 “ Passages don’t strike the Imagination so much
 “ as they would have done; had there been Faults
 “ to set them off.

“ Two modern Poets have succeeded to the
 “ Glory of those great Men: intirely they have
 “ not equall’d them, but they have perfectly copied
 “ after them, and that so nicely, that they seem to
 “ be

“ be Originals. The one * affects the Mind and
 “ the Heart alternately with Love, Pity and Ter-
 “ ror; the other, † an excellent Versifier, a bold
 “ Genius, and a Man of vast Capacity, has chalk’d
 “ out a new Method to himself. He has embel-
 “ lish’d the Theatre with Plans, which, as they
 “ seem’d new and extraordinary, ran the Hazard
 “ of being condemn’d; and has just published a
 “ Tragedy of three Acts, in which Piece there is
 “ not one female Character; so that Love is en-
 “ tirely banish’d out of it: Now the Want of this
 “ Passion, which is the Life of the Theatre, and,
 “ let Critics say what they will, the surest Means
 “ of reaching to the Heart, has forced this Author
 “ to reduce his Work to three Acts. He was sen-
 “ sible that all the Policy, all the Grandeur of
 “ *Rome* would be insufficient to carry him on to a
 “ fifth Act, without falling into cold Declamations,
 “ which take away the Spirit of Action. There
 “ is no modern Piece in which Love has not some
 “ little Share, or enough to introduce at least a
 “ Woman to help to conduct the Action to its
 “ End, and to keep it from the cold Assistance of
 “ Narrations and Episodes.

“ As to the ancient Tragedies, in which Num-
 “ ber we may reckon *Racine’s Athalia* and *Esther*,
 “ the Chorus’s make great Amends for the Brevity
 “ of the Acts. If certain Pieces of *Euripides* and
 “ *Sophocles* were to be represented without the Cho-
 “ rus’s, they would scarce hold half an Hour. Thus
 “ the Musick, Singing, and the Interludes, spun out
 “ the Time to the Length of the modern Tragedies.

We see by this Specimen how Subjects of a liter-
 ary and critical Nature appear in the Hands of
 our Author; the Reader shall now be shewn how
 he handles those of an historical Kind; which two
 Examples will be sufficient to answer the Purpose of

* *Crabillon.*

† *Voltaire.*

this

this Article. The Letter from whence the ensuing Paragraphs are taken is the fifty-fifth, written by *Aaron Monceca* at *Paris*, to *Jacob Brito* at *Venice*.

“ I know not, dear *Brito*, says *Aaron*, whether
 “ the News from *Corfica* is so much talk'd of at
 “ *Venice* as it is at *Paris*; but what they give out
 “ here upon that Head is very surprizing, and
 “ hardly credible, if we had not evident Assurances
 “ of it. Is there any thing, in short, so extraor-
 “ dinary, as to see a Stranger come to an Island
 “ from the Coasts of *Africa*, and be own'd as So-
 “ veraign by a People, and actually received as
 “ their Deliverer; and this too in the Face of all
 “ *Europe*, but forty or fifty Leagues from *France*
 “ and *Italy*, and no Power seem to be concern'd
 “ in it, but the unhappy *Genoese*, who are in a very
 “ perplex'd Situation? Were one to run over all
 “ the *Armadis*, I don't think there is any Adven-
 “ ture so romantick. I no longer wonder, that
 “ *Sancho Pancha* had such firm Hopes of his being
 “ King of an Island. I perceive the thing was
 “ not impossible, provided his Master * could have
 “ given him wherewithal to buy three thousand
 “ Pair of Shoes, four thousand Muskets, and eighty
 “ Brass Guns; for that's the Present which the new
 “ King of *Corfica* has made to his People. He
 “ arrived at his new Government on Board a Ship
 “ of Force, which, as they say, carried *English*
 “ Colours. He was dress'd in a fantastical manner,
 “ his Habit being a Medley of the various Modes
 “ of all Nations. His Robe was *Turkish*, the
 “ Sword by his Side was *Spanish*, his Peruke was
 “ *English*, his great Hat *German*, and his Cane
 “ was of the Halbert Fashion, like those used by
 “ the *French Beaux*. He must have some Reason
 “ for so whimsical a Medley. Perhaps he intended
 “ by his Dress to denote all the Dignities with

* *Don Quixotte*.

“ which

“ which he is invested ; for he assumes the Titles
 “ of a Grandee of *Spain*, a Lord of *England*, a
 “ Peer of *France*, Baron of the Holy Empire, and
 “ a Prince of the *Roman* Throne. His Sword,
 “ *a-la-mode de Spain*, supplies the Place of the
 “ *Golden Fleece* ; his *Englisb* Peruke that of the
 “ *Garter* ; his Halbert-Cane that of the *Blue*
 “ *String* ; his great *German* fashion’d Hat denotes
 “ the Quality of Baron of the Holy Empire ; and
 “ his great Scarlet Robe signifies the Diminutive of
 “ a Cardinal, or, if you please, a *Roman* Prince.

“ Notwithstanding the Banter of the Publick
 “ upon *Theodore* I, the new-made King of *Corfica*,
 “ he has, since his Arrival in that Country, reduced
 “ the *Genoese* to a very dangerous State. He has
 “ taken the advantageous Post of *Porto Vecchio*,
 “ and the Town of *Sarsena*, in which he found a
 “ great Quantity of Ammunition ; and if he goes
 “ on at this rate, he will soon be in a Condition to
 “ lay Siege to *Bastia*, and to take the Capital of
 “ the Island from his Enemies. What is most sur-
 “ prising in all the Actions and Proceedings of
 “ King *Theodore* is, that he is in no want of Mo-
 “ ney. Before he came to *Corfica*,

*Step-Dame Nature, in these hideous Climates,
 Instead of Gold, Soldiers produc’d, and Iron.*

“ Whereas now there’s not a Mountaineer in *Cor-*
 “ *fica* but can shew a Piece of Gold. The Coins
 “ that are most current in this Island are *Sequins*,
 “ *Mirlitons*, and *Portuguese* Pieces. The Wizard
 “ by whom this adventurous Knight-Errant is pro-
 “ tected, does not let him want for Money, and
 “ takes special Care of the Affairs of the new Mo-
 “ narch. All *Europe* is really as much perplex’d
 “ to know who this notable Magician can be, as
 “ it was at first to know the true Origin of Lord
 “ *Theodore*. Some said that it was Prince *Ragotsky*,
 “ others

“ others the Duke *de Ripperda*; and their Reason
 “ for thinking so, was the Report that the Lord
 “ *Theodore* heard three Masses a Day. This is a
 “ Circumstance which, I think, might comport
 “ with the Bigotry of *Ragotsky*; but it was ridiculous
 “ to imagine, that the Duke *de Ripperda* could
 “ turn a staunch *Nazarene* at *Morocco*. If that
 “ were true, I would advise the *French* to send
 “ most of their Physicians and *Sorbonne* Doctors to
 “ take a Turn there.

“ The Name, Rank, and Quality of the new
 “ King, are, indeed, now no longer a Secret, all
 “ the World being agreed that he is the Baron *de*
 “ *Neuhoff*, born in the County of *La Mark*, and a
 “ Subject of the King of *Prussia*: But the Publick
 “ is still at a Loss to discover who is that powerful
 “ Magician that so handsomely rewards a Knight-
 “ Errant, and that without putting him to the least
 “ Expence. But what would be the Use of such
 “ Reflections as I might be capable of making on
 “ so mysterious a Subject? Time will discover
 “ the Secret, and nothing but Time can unravel so
 “ extraordinary an Adventure; which the more
 “ we examine, we are the more surpris'd at a thou-
 “ sand Incidents, that render it the more marvel-
 “ lous and romantick. This Baron *de Neuhoff*,
 “ now King of *Corfica*, was a Year ago a Slave
 “ at *Algier*; which is a Circumstance of his Life
 “ that he himself acquaints the Publick with, by a
 “ Letter that he wrote in the *German* Tongue to
 “ one of his Relations, since his Arrival in his new
 “ Dominions. You have heard, said he to him,
 “ of the Misfortune I had to be taken at Sea last
 “ Year, and carried to *Algier* as a Slave; from
 “ which, however, tho' with very considerable Loss,
 “ I have found Means to deliver myself: But I must
 “ defer to another Opportunity to acquaint you of
 “ what I have since by Divine Favour acquired.

“ Don't

“ Don’t you think it pleasant, dear *Brito*, to hear
 “ the Slave of an *Algerine* decline the owning his
 “ Obligation for his Grandeur to any thing but the
 “ Divine Favour; and that the Man, who but a
 “ Year ago ran the Risque of being bastinated for
 “ the least Fault, should now say with an Empha-
 “ sis, THEODORE I, *by the Grace of God, King of*
 “ *Corfica and Bastia, to the Officers of our Councils*
 “ *and Courts of Justice, to our Senators, Proveditors,*
 “ *Bailiffs, Stewards, &c. Greeting.* These are the
 “ Frolicks of blind Fortune, which delights to raise
 “ a Man from nothing to the most distinguish’d
 “ Honours; and we often see a Man prefer’d from
 “ the Dregs of the People to great Employments.
 “ ’Tis true; there are few Examples of so great
 “ and sudden a Rise as Lord *Theodore*; yet, if we
 “ go so far back as to the first Origin of Kingly
 “ Power, we shall find that the Men who were
 “ designed and elected to command their Fellow-
 “ Creatures, had no greater or more just Preroga-
 “ tives over the People, than *Theodore* has over the
 “ *Corficans*. The Name of King would to this Day
 “ have been unknown in the World, if the com-
 “ mon Interest of Mankind had not forc’d them
 “ to vest the chief Power and Authority in a single
 “ Person: The *Corficans*, made desperate by the
 “ *Genoese*, have had Recourse to a private Person to
 “ deliver them from Tyranny.—’Tis my Opinion,
 “ they act very judiciously, and that all their Pro-
 “ ceedings are regulated by good Sense and sound
 “ Policy. Whatsoever Credit and Authority they
 “ have granted to their new Prince, they have
 “ nevertheless given a Check to the monarchical
 “ Authority; and their Sovereign can lay no Tax
 “ nor Impost upon them, nor publish any new Law
 “ without the Approbation of his Great Council,
 “ which consists of eighteen Senators, which repre-
 “ sent the States of the Kingdom.

H h

ART I.

ARTICLE XXXII.

An Essay towards demonstrating the Immateriality and Free-Agency of the Soul. In Answer to two Pamphlets; one entitled, A Philosophical Enquiry into the physical Spring of human Actions, &c. supposed to have been wrote by Mr. Samuel Strutt; and the other entitled, A Philosophical Enquiry concerning human Liberty, supposed to have been wrote by Anthony Collins, Esq; London: Printed for J. Shuckburgh, at the Sun, next the Inner-Temple Gate, in Fleet-street, 1740. 8vo. Pages 136.

OUR Author has handled his Subject with a Perspicuity that one does not very often find in Treatises of this Nature. We can every-where understand him, if we cannot in all Things agree with him; tho' I think he is throughout a rational as well as a clear Writer. His Discourse is divided into eleven Chapters, each of which is subdivided by Sections.

In the first Chapter he shews by what means we receive all our Ideas. He divides our Ideas into natural and artificial. He then describes the Progress of the Mind in receiving and forming Ideas, particularly those of Existence, Space, and Matter.

In the second Chapter we see in what Manner we come by the Ideas which we denote by the Words something and nothing; why meer Space is termed nothing, and why Air is supposed to be so by many.

Pa

In the third Chapter he treats of the Ideas called *Substance* and *Quality*. It is not easy to express one's self intelligibly upon these Heads to the generality of Readers. Our Author is as happy in this Respect as most that have pretended to explain them. He has illustrated those Points that are abstruse, by a Variety of Examples, which first work upon the Imagination, and through that operate on the Understanding. We are here taught how the Ideas called *Substance* and *Quality* are formed. We then plainly perceive the Reasonableness of what is afterwards observed, of its being impossible to define the abstract Idea called *Substance*, tho' particular Substances may be described. *Qualities* are here distinguished into *essential* and *accidental*, and we are instructed how to determine with certainty, which are the *essential* and which the *accidental* Qualities of any particular Substance, or sort of Substance; and told what it is which has occasioned Mens disputing about this Matter. We have next several very good Rules for forming right abstract Ideas; and these so plainly delivered, and attended with such Illustrations, that it is hardly possible to be mistaken about them. At the End of this Chapter our Author teaches us how the Ideas of Infinity and Divisibility are form'd, and evinces the former to be an essential Quality of Space, and the latter an essential Quality of Matter.

In the fourth Chapter, he proceeds to inquire a little into the Nature of one of the most obvious and remarkable accidental Qualities we find in any material Substance, which is what we call *Motion*. The Consideration of this Quality comes properly in here, as it is chiefly by Means of a certain kind of it that we discover the Existence of another Substance or Being, quite different from that we call *Matter*, and which is discoursed of in the Chapter following. With respect to Motion our Author proves, that

it is no essential Quality of Matter ; he distinguishes it into necessary and voluntary ; he explains what is meant by mechanical Motion ; and he makes appear, that it is by Reflection only we acquire the Idea of voluntary Motion.

All that our Author has said in these four Chapters, is but introductory to what we enter upon in the fifth, where he begins to demonstrate the Existence of a Substance essentially different from Matter, which we call *Spirit*. The Method he pursues in this Demonstration is perfectly natural : For having by the Arguments of the foregoing Chapter convinced himself, that he is endued with a self-motive Power or Quality, he first considers that every Power or Quality must exist in or belong to some Substance or Being, therefore this Quality must exist in his Body, or proceed from the Modification of the Parts of his Body, or it must not : Secondly, he examines whether this Quality can exist in Matter, or proceed from any Modification of the Parts of any material Substance : And upon a strict Scrutiny he evidently finds that it can neither exist in any rude Mass or Atom of Matter, or proceed from any Mechanism thereof ; from all which therefore he concludes that it must necessarily be a Quality of some immaterial Substance or Being. By this Train of Reasoning he comes to perceive and be convinced, “ That there is an immaterial Being or Substance, “ which is endued with a Quality or Power of “ moving some external Part, or some of the internal Parts of his Body, perhaps what we call “ the animal Spirits, and by their Means of moving “ his Body, and several of the Members thereof, “ when and which Way it pleases. Then by abstracting this immaterial Being from the Quality “ by which he perceives it, he forms that Idea “ which he calls his Soul ; and from thence he afterwards

“terwards forms that abstract general Idea which
“we call Spirit.”

Having thus evinced the Existence of an immaterial or spiritual Substance, and shewn how we come by the Idea of it, he compares our Knowledge thereof with that which we have of Matter, and forces us to grant that we arrive at both in the same Way, and that the Knowledge we have of the former, is as certain as that we have of the latter.

In the Sequel of this Chapter, he describes the Process of our Minds in framing the Ideas called *Activity* and *Passivity*, the Idea of *Power*, and of *other Mens Spirits or Souls*. He states the Difference between what is incomprehensible and what is impossible. He convinces us that no Idea of Spirit can be communicated by Sensation; and that what we call *self*, is a Being compounded of Spirit and Matter.

In the sixth Chapter, it is shewn how the Idea we have of the *Perceptive Quality* is formed. It is proved to be a Quality of spiritual Substance, and to be incompatible with any thing material. The last Section of this Chapter contains an Explanation of the Terms *Mind* and *Faculty*.

In the seventh Chapter, our Author considers those Faculties of the Mind which proceed from, or depend on the Perceptive Quality: Such as the contemplative and comparative Faculties, and that of Volition; all which he evinces to be the Qualities only of Spirit. He shews that our Knowledge of Spirit is more extensive, more distinct, and certain, than that which we have of Matter. Lastly, He informs us how we obtain the Idea call'd *Thinking*.

By what he has said under the foregoing Heads, he justly supposes the Readers have learned how we come to frame the general abstract Ideas of Existence, Space, Matter, and Spirit; but in order to render them as distinct as possible, he, in the

eighth Chapter, reconsiders them in a summary way, and then examines a little farther into the Nature of Matter, and Spirit.

The Subject of the ninth Chapter is particularly curious: It is a Demonstration of this noble Proposition, *viz.* That all that beautiful Variety we observe in the Universe, does not proceed from any Diversity in the Nature of that Substance called Matter, but from the different Manner, in which the different Parts of it, are acted upon by Spirit, and by that Means made to act upon one another. To establish this great Truth, he considers the four principal accidental Qualities with which we find all Parts of Matter more or less endued, *viz.* Communication of Motion, Cohesion, Attraction, and Repulsion. These, as he makes it evident, are extraneous to Matter, and all the Phenomena of them entirely owing to the continual Influence of some spiritual Being that acts upon Matter, according to Rules or Laws, which that Being has either prescribed to himself, or which have been prescribed to him by some superior Being. He then shews that it is by these Qualities Matter becomes what we call something, and is capable of communicating to us the Idea of Resistance; that from hence proceeds the Operations of some one Part of Matter upon another, and its Power of exciting in us the Sensations of Light, Sound, Smell, Taste, &c. From these Premises he deduces the following Positions, That there is no real *Vis Inertia* in Matter. That Matter's continuing in Motion proceeds from the Nature of Power or Activity, and not the Nature of Matter. And, lastly, That Resistance, tho' it be a Quality essential for rendering Matter capable of communicating any Ideas to us, yet is not a Quality essential to the Nature of Matter. The four last Sections of this Chapter are employed in explaining what we call Creation; in proving that the primary constituent Parts of all Sorts of Matter must proceed from, and be preserved by some overruling Spirit; that consequently the Variety we observe in Nature, must proceed from that Spirit; and, finally, that there is no Absurdity in supposing what we call Ghosts or Apparitions.

The tenth and eleventh Chapters contain a Refutation, on the foregoing Principles, of the Mistakes and Paralogisms of Mr. STRUTT's and Mr. COLLINS's *Philosophical Enquiries*, mentioned in the Title of this Article.

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